

THE  
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*India, its State and Prospects.* By EDWARD THORNTON, Esq. London: Parbury, Allen, & Co. 8vo. 1835. Pp. xx. 354.

THE volume before us is a condensation of all the most important reflections suggested to a comprehensive mind by a long observation of affairs in India. It is therefore likely to be accurate, and proportionably valuable, in all its parts. It treats of the history, politics, government, agriculture, manufactures, commerce, public works, society, RELIGION AND MORALS, judicature, revenue, and policy of India. Our readers will readily perceive for which of these subjects exclusively we introduce Mr. Thornton to their notice. The religious state of India is so important a question to this country, that it ought to be thoroughly known. From the present conductors of our affairs we expect no religious ameliorations; but they themselves cannot constrain the influence of opinion, or the current of private benevolence.

The general conversion of India, even on mere human grounds, is assuming the appearance of a very high probability. To estimate the value of this probability, it may be well to take Mr. Thornton's account of the natural state of the Hindoo mind, and then observe the alteration which it has undergone within the present century. Mr. T. represents the Hindoos as sunk in every conceivable species of profligacy; and the effect of this on all the better feelings of our nature, feelings which, it might be thought, nothing could extinguish, may be understood from a few examples. The following are quoted by Mr. Thornton from Bishop Heber:

A traveller falls down sick in the streets of a village (I am mentioning a fact which happened ten days ago;) nobody knows what caste he is of, therefore nobody goes near him, lest they should become polluted; he wastes to death before the eyes of a whole community, unless the jackals take courage from his helpless state to finish him a little sooner; and perhaps, as happened in the case to which I allude, the children are allowed to pelt him with stones and mud.

The man of whom I am speaking was found in this state, and taken care of by a passing European; but if he had died, his skeleton would have lain in the streets till the vultures carried it away, or the magistrates ordered it to be thrown into the river.—Pp. 130, 131.

A friend of mine, some months ago, found a miserable wretch, a groom out of employ, who had crept, sick of a dysentery, into his court-yard. He had there remained in a corner, on the pavement, two days and nights. Perhaps twenty servants had been eating their meals daily within six yards of him, yet none had relieved him, none had so much as carried him into the shelter of one of the out-houses, nor had any taken the trouble to tell their master. When reproved for this, the answer was, "He was not our kinsman." "Whose business was it?" "How did we know that Sahib would like to be troubled?"—Pp. 131, 132.

The next is from Mr. Grant, on society in India.

In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman, then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers, that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever inquired for by their mothers. The scarcity was neither extreme nor long. The unnatural parents cannot be supposed to have perished from want, for each received money for her child, and by the liberal contribution of the inhabitants of Calcutta, and chiefly of the Europeans, rice was distributed daily to multitudes at various stations about the city. And yet, notwithstanding this facility of obtaining food, a woman was at that time seen to throw away her infant child upon the high road."—Pp. 133, 134.

Mr. T. inquires into the cause of vices which seem as contrary to instinct as to morals.

To what cause, then, shall we attribute that prostration of mind and depravity of heart which have sunk a great people into wretchedness, and rendered them the object of political contempt and of moral abhorrence?—Pp. 147, 148.

He then replies—

The answer is readily obtained—to superstition; to the prevalence of a mighty system of religious imposture, as atrocious as it is extravagant; which, in the same degree that it dishonours the Supreme Being, corrupts and debases his rational creatures; which, upon the most outrageous absurdity engrafs the most abominable vice, and rears a temple to false and filthy deities upon the ruins of human intellect and human virtue. It were criminal to conceal or palliate the real cause of Hindoo degeneracy. It is false religion, and nothing beside.—P. 148.

The conquest of India, though a deep blot upon christian Britain, has had then at least this good consequence—it has weakened the hold of this superstition upon its wretched professors. Though little of the genius of Christianity has been displayed in the subjugation of India, or even in its government until very lately, yet the natives could not fail to perceive that a nation defying their gods had overcome them, and that this "godless" nation, as they must consider us (perhaps too truly) was superior to them in all the arts and conduct of civilized life. This consideration, together with increasing intercourse with Europeans, loosened the foundations of their superstition, independently of the

positive effects produced by the artillery of missions on the walls of the citadel itself. The consequences are curious :

Mr. Lushington says : " Some of the students who have completed their education in the Hindoo college, and other institutions, are in the habit of holding debating societies, where they discuss topics of considerable importance in the English language, and read lectures and essays of their own composition, upon various literary and scientific subjects. At one of the meetings above-mentioned the question was, ' Whether posthumous fame be a rational principle of human action or not ? ' It is true, that the debate soon branched off into a consideration of the possibility and probability of human perfection ; but the orators spoke with remarkable fluency, quoting Gibbon, Hume, Reid, Bolingbroke, Voltaire, Shakespear, Milton, &c. The forms of similar meetings in England were imitated ; and the chairman having inquired the reason of the secretary's absence, a loud cry of ' Persecution ! ' was raised, and it was explained that he was prevented by his father, who was afraid that his principles of paganism should be corrupted in consequence of the other members being deists. Thus has the beginning of a most wonderful change been worked among a race, who for a long time were considered as sunk in a hopeless state of ignorance and the blindest idolatry. I should have mentioned before, that one of the young Hindoos in question, being called upon at the police to swear, as usual, on the waters of the Ganges, declined, averring, that he should just as soon swear by the waters of the Nile." It thus appears that there is some danger of deism becoming the popular faith. Of the authors mentioned by Mr. Lushington as familiar to the Hindoo students, four out of seven are advocates of deistical opinions. And Mr. Sherer states, that a large impression of Paine's works, which arrived in Calcutta from America, was eagerly bought up by the Hindoo youths, who had received instruction in English. Even among the Brahmins deism is making progress, and some opposition to christian schools has arisen from this source. Bishop Heber says, " Our chief hindrances are some deistical Brahmins, who have left their old religion, and desire to found a sect of their own."—Pp. 152—154.

We should see very little to apprehend in all this, if these Hindoos were becoming *pure* deists ; *pure* deism is a middle term between Christianity and Paganism ; and the adoption of it is bad or good precisely according to the previous position of the convert in respect of it. But the deism here mentioned is not that of Socrates or Plato, but a deism absolutely, bitterly, hostile to Christianity. The reception of such a deism would rather impede than advance the progress of Christianity ; and its moral improvements would not be important. The morality of Voltaire's school may be found abundantly on the banks of the Ganges in the practice of millions who never heard of him. However there are doubtless now in India great numbers of deists of very different character, and who, we may hope, are on their road to Him through whom alone they can come to the Father. As European literature has done so much towards supplanting the old superstition, Mr. T. is of opinion that intellectual cultivation should, in order, be the first instrument of the conversion of India. Many very judicious and well-informed persons have thought the same ; not by any means adopting the fashionable notion that mental improvement is as good, if not the same thing, as religious proficiency ; but that it is calculated, *in the peculiar circumstances of India*, to be highly conducive to the

advancement of religious truth. Without venturing to controvert this opinion, we would not slacken, in the very smallest degree, those efforts which are properly termed religious. And we entirely agree with Mr. Thornton.

One most unexceptionable mode of advancing the cause of Christianity is, by the example of those who profess to believe it. If they display indifference to the religion in which they have been educated, there is but slender hope of conciliating the respect of the Hindoo towards a faith which neither he nor his fathers have known. Obedience should be yielded not only to the moral precepts of Christianity, but also to its positive institutions. The christian festival of Sunday should command that decent respect to which it is entitled. In a few instances, it is to be regretted, that the magistrates and revenue officers do not close their courts on that day. This is certainly wrong, and ought to be amended. There would, indeed, be little difficulty in procuring a general observance of Sunday, as the Hindoos and Mahometans mutually keep each other's festivals, and in such a climate as that of India, an invitation to rest could scarcely be unpopular.—Pp. 158, 159.

"Unpopular!" here we have the fear of man in all its turpitude. A christian government must break the fourth commandment because it would be "unpopular" to keep it! We never doubted, for ourselves, that true state policy every where was religious policy. We never doubted that Christians might always hold their creed in the face of their heathen subjects, and might even repress with the arm of power things contrary to plain morality, such as infanticide, suttees, public prostitutions, &c. &c.

Let the Indo-Europeans act as Christians, and let the Indian government supply christian example and christian teaching. A church commensurate with the spiritual wants of India ought to be established. So thinks not Mr. Thornton. But he is of opinion, as indeed every Christian must be, that a sufficient provision should be made for the existing Christians of India.

A curious provision, thrust into the late act, is quite in character with the follies of the party to which the government of this country has unhappily been of late committed :

Provided always, That nothing herein contained shall be so construed as to prevent the governor-general in council from granting from time to time, with the sanction of the Court of Directors, and of the Commissioners for the Affairs of India, to any sect, persuasion, or community of Christians not being of the United Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of instruction, or for the maintenance of places of worship.—P. 161.

On which Mr. T. remarks—

This strange provision is happily only permissive. The government are not restrained from thus granting money; but it is to be hoped that they will restrain themselves. To act upon this provision would be to open a door which, in a short time, it would be found impossible to close. To recognise the claims of one sect, would embolden all others to assert theirs. No distinction could be drawn, that would not give serious, and perhaps reasonable, offence to those who were excluded by it, whilst an unlimited compliance would drain the resources of India, excite serious dissatisfaction in the minds of the natives,



and prove a stumbling-block in the way of Christianity. A moderate provision is made for the Protestant Episcopal, and Presbyterian churches; and this is justified by the circumstance of their being established in the two divisions of the protecting country. The majority of European residents will belong to one of these churches. Those who do not, will generally be members of one of the denominations of Protestant dissenters, and such will feel no scruple in attending the worship of the Church of Scotland. But it must not be forgotten, that the provision thus made is the exception, not the rule; and that very weighty reasons forbid such exceptions to be multiplied.—Pp. 161, 162.

A plan for extending schism in India would certainly be a wise provision for the promotion of Christianity. Surely even some of our Whig rulers have read—"Concordiâ res parvæ crescunt; discordiâ maximæ dilabuntur." Mr. T., however, thinks that no impediment should be thrown in the way of dissenting missionaries. So we think too, so long as their doctrine is orthodox; but our reason is that which influenced Bishop Heber:—lest the appearance of our differences should be fatal to our common cause. But happy should we be to convince the nonconforming missionaries (what is unquestionably the truth) that union with us would be the most effective possible instrument of realizing the conversion of the heathen.

The following is a curious specimen of the proceedings of the Jesuits—the present rulers of Ireland. (Mr. Thornton calls the Papists *Catholics*.)

The professed Catholics were formerly numerous, but by the acknowledgment of their own missionaries their numbers have been certainly decreasing for the last century; and there is reason to believe that many of the conversions of which they boasted were but nominal. The Abbé Dubois has endeavoured to account for the ill success of the Roman missionaries, and the first cause which he assigns for it is the Pope's interference with the practices of the Jesuits. The members of this order, never very scrupulous in the means they employed for the accomplishment of their objects, conformed to many of the idolatrous and superstitious customs of the Hindoos, in order, as they alleged, to conciliate their minds and lead them to embrace the Catholic faith. This was analogous to their conduct in China, where, finding that the fact of the founder of the christian faith having suffered as a malefactor was a cause of offence, *they thought fit to DENY IT, and to affirm that it was a false and malignant report, invented by the Jews and other enemies of Christianity.* The members of those orders which retained a less pliant morality were not, however, prepared to follow such examples. The Capuchins, the Jansenists, and others, objected to the vicious conformity of the Jesuits, and appealed to the Pope. His decision was against the practice complained of; but as the Jesuits, though always professing the most unbounded reverence for the Holy See, were far from being the most obedient of its servants, it required repeated remonstrances from Rome to induce them to desist. The fact that such practices were adopted, as lures to the profession of the christian name, is quite sufficient to shew the character of a large portion, if not the whole, of the alleged converts. The Abbé Dubois, belonging to the Propaganda Society, is of course the advocate of the forbidden practices, and regards the decision of the head of the Roman Church as having mainly contributed to the decline of the Catholic religion in India.—Pp. 167, 168.

The following particulars, with which we conclude our notice of this work, will be read with interest.

The first Protestant missionary was Bartholomew Ziegenbalg, who was sent

to Tranquebar by the king of Denmark, in the early part of the last century. Finding himself in want of further protection than his own sovereign could afford him, he came to England, where he was introduced to George I. and shortly afterwards returned to India, under the patronage of the king and of the bishops of the English Church. He was followed by other Lutheran missionaries, among whom the Venerable Swartz must not be forgotten. This apostolic man commanded the esteem alike of every description of residents in India,—Hindoos, Mahometans, and Europeans. The sovereign of Tanjore, when dying, was anxious to make him the guardian of his heir, a trust which he declined. Hyder Ali received him as an envoy on the part of the English, and offered to take his word as the guarantee of a proposed engagement, when he would trust no one else. On two occasions during war, his character saved the garrison and people in the fort of Tanjore from perishing by famine. There was grain in the country; but the people refused to furnish bullocks to carry it, because they had formerly been defrauded of their pay. In this extremity the Rajah applied to Swartz, and that which the credit of the government could not command, was readily obtained on the promise of a humble foreigner, destitute of property, and whose income afforded him only a bare subsistence. These missionaries continued to propagate Christianity with considerable success, and a body of Christians, the fruits of their labours, are scattered over India south of Madras; their chief stations being Vepery, Tanjore, Tranquebar, Trichinopoly, Madura, Tinnevely, Ramnad, and Cuddalore. The number of these Christians it is not easy to estimate; but it is both large and increasing. The amount of increase at one station, Tinnevely, has been ascertained, and is most encouraging. In 1823 the native Christians in that province were only 4000; they now exceed 8000. In the south of that province are two villages entirely christian, and from which every vestige of idolatry has disappeared. Bishop Heber, who visited Tanjore and Trichinopoly, was greatly interested in the Christians whom he found in those provinces, and those who have visited Tinnevely and other parts, have been impressed in the same favourable manner by the character of the christian communities which they met with. The Hindoo tehsildar of the district which contains the two christian villages already mentioned, when questioned by the visitor, testified to the quiet and inoffensive character of the inhabitants, and said that he should rejoice if all around him resembled them. The mission which has produced such beneficial effects has been supported from its commencement by the English Society for Promoting Christian Knowledge.

The progress of Christianity in India is not to be judged altogether by the actual number of converts. The number of these would have been much larger had the missionaries exercised less caution in receiving them. No temporal inducements have been offered to the profession of Christianity; and none are admitted to baptism until after a long probation. The apparent progress is thus rendered slow: but this is counterbalanced by the assurance that outward conformity is a sign of internal conviction, and that those who forsake their old religion are real and not merely nominal converts. In the mean time, the knowledge of the great truths of revelation is spreading far and wide, and where so many hear, some will be convinced.

The Church Missionary Society has, from its establishment, directed a large portion of its attention to India, and sedulously and usefully co-operated with the labourers whom it found already there. Its schools and stations are numerous, and the number of scholars in the former increased in seven years from 6,581 to 12,298. A lady, under the patronage of this Society, succeeded in introducing female schools, in opposition to the prejudices of the natives, which led them to regard the instruction of females with dislike. The excellent and exemplary Baptist missionaries have done much to advance the interests both of religion and learning, but the number of labourers is yet inadequate to the promised harvest. The worn-out superstition is obviously falling to pieces, to be replaced, either by what is called the religion of nature, or by a better faith, to which that may form a stepping-stone. It is for those

who take an interest in the diffusion of christian knowledge, to consider whether we ought not to avail ourselves of the moral movement, and give it the best direction; and whether the duty of extending the knowledge of divine truth is not especially pressed upon us, as well by the state of opinion and feeling in India, as by the position in which we stand towards that country.—Pp. 170—173.

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ART. II.—Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The Greek Testament, with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best Commentators, ancient and modern, but chiefly Original. The whole being especially adapted to the use of Academic Students, Candidates for the Sacred Office, and Ministers: though also intended as a Manual Edition for Theological Readers in general. By the REV. T. S. BLOOMFIELD, D. D. Second Edition, greatly enlarged and considerably improved. London: Longman and Co.; Rivingtons, &c. 2 vols. 8vo. Pp. xxxii. 1268. 1836.*

THE CHRISTIAN REMEMBRANCER, (vol. xiv. pp. 719—731,) was one of the earliest of our literary journals, in which the value of this work was introduced to the knowledge of the British public; and the sale of a large impression in little more than three years has confirmed the verdict we then gave of it. As we then entered into a minute detail (with specimens) of its plan and execution, we have now only to communicate to our readers the principal improvements and additions which the indefatigable industry and research of Dr. Bloomfield have enabled him to make.

1. We begin with the typographical execution. This far surpasses the former edition in beauty as well as correctness, and reflects the highest credit on the press of Messrs. Gilbert and Rivington; while, by employing a larger paper, and a new, small, but very clear and distinct type, room has been obtained, according to Dr. B., for 144 additional pages; according to a rough calculation, however, which we have made, the additions amount to little short of 200 pages. As the possessors of the first edition may imagine that they have some well-founded cause of complaint on account of the extent of these additions, we annex Dr. B.'s apology for this part of his undertaking.

Much of what has been accomplished in this second edition might have been effected in the first; but that was rendered impracticable by the very great disadvantages, difficulties, and hinderances, (including ill-health,) under which it was formed, and the too short space of time allowed (from certain peculiar circumstances not necessary to be here adverted to) for its completion. Above all, it was the author's great misfortune, that his Biblical labours should, in this work, as well as in his *Recensio Synoptica*, have been carried on in one of the obscurest nooks in the kingdom, (which his old friend, the late Dr. Samuel Parr, used to call the *Ultima Thule*, "quæ a cultu atque humanitate civitatis longissime abest,") at 112 miles' distance from the metropolis, and consequently exposed to perpetual delays and disappointments, and where only *one revise*

was practicable. In this most ungenial spot (fit only to be a sort of *ergastulum literarium*;) it was impossible for him to hold any communication with learned or enlightened society, or to have access to libraries. And though he had expended, in a manner, a fortune, in the formation of a very extensive collection, provided with most of the best works in classical and biblical literature, yet many still remained, which, however requisite, were beyond his power at once to procure. These were, as the author had opportunity and means, sought out and procured for the second edition.—Vol. I. pp. xxix. xxx.

We now come—

2. To the alterations, additions, and improvements in this second edition. The punctuation of the text has throughout been most carefully revised and considerably improved. As the system of Greek punctuation is defective in being unprovided with a semicolon, Dr. Bloomfield has endeavoured to supply that deficiency by employing occasionally the period, or full point, followed by a small instead of a capital letter, as answering to our colon; and the Greek colon as corresponding with our semicolon: and he has further employed the period followed by a capital letter, in order to mark the semi-sections. Minuter changes in the punctuation are rarely introduced, except on the authority of one or more of the principal editors of the Greek Testament, since the time of Wetstein; or occasionally on the authority of Robert Stephens, in his celebrated edition, commonly called the "*O mirificam*," from the initial words of his preface.

The marginal parallel references, which were those of Courcelles, have been carefully examined and corrected. Those on the first two Gospels have been transferred to the notes, where they have been printed in italics within brackets; and the space formerly occupied by them is filled by the addition, at one view, and in immediate juxtaposition, of references to all the portions of the other two Gospels, which are parallel in *subject* as well as in *words*, to any portion of the Gospel under perusal. Of course where no such marginal parallels are found opposite to any portion, it is to be presumed that such portion is peculiar to the Gospel in which it is contained.

In the text, which is printed with singular accuracy, very few alterations have been made, as indeed none were necessary beyond the correction of those few errors which are unavoidable in such a work: some improvements, however, have been effected, especially by the frequent introduction of those marks which indicate the variation of manuscripts, or of printed editions. But in the *annotations* we observe great and essential alterations and improvements. The critical notes, which discuss either the readings of the text, or the more minute proprieties of Greek phraseology, are far more numerous than in the former edition, and many of them have been re-written. On the quotations from the Old Testament, Dr. Bloomfield has accomplished more in this than in the first impression, especially in reconciling or accounting for the seeming discrepancies between the Hebrew text, the Septuagint

version, and the New Testament. Introductions are now given to all the books of the New Testament, varying in length according to the importance of the subjects; but the most important additions will be found in those notes which are strictly exegetical: many of these, if printed in larger type, would assume the form of *excursus*, or dissertations. Of this description we have observed nearly fifty notes, among which we may particularize the notes on Matt. i. 1, and Mark i. 1, on the sources of the first three gospels; xiii. 1, on parables; xx. 28, on the atonement and universal redemption; xxviii. 19, on christian baptism; Acts vii. 1, on the scope of St. Stephen's speech; Acts xxvii. throughout; 1 Cor. xii. xiv. and xv. throughout; 1 Tim. iii. 16, "God manifest in the flesh," &c.; and 1 Pet. i. 19—21, on the interpretation of prophecy. The most extensive additions will be found in the annotations on the Gospel of St. Matthew, (two-thirds of which are stated to have been re-written,) and on the epistles to the Romans, Corinthians, (1 and 2,) Galatians, Ephesians, and above all to the Hebrews. The value of this impression is enhanced by the addition of two ample indexes, both of matters, and of Greek words and phrases.

Having given numerous specimens of Dr. Bloomfield's annotations in our critique on his first edition, we do not think it necessary to select any others on the present occasion: and we cannot close this notice of his very important labours better than by saying that, in its present greatly improved state, it is a very cheap and a very useful edition of the Greek Testament.

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## LITERARY REPORT.

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*Vies des Saintes Femmes, des Saintes Martyres, et des Vierges Chrétiennes, pour tous les jours de l'Année. Janvier.* Bruxelles: J. P. Meline. 1836. 12mo. Pp. 174.

WOULD the reader be informed of all the saintly deeds of the principal female saints of the Church of Rome, with all the miracles which they have worked both in life and death, the places in which their entire remains are preserved, or their relics are scattered, —sundry of them, by the way, must have an extraordinary proportion of legs, and arms, and fingers, and toes, and noses, and ears, &c. &c.—would

the reader, we say, know all this, the twelve little volumes, of which we have here the first, will give him the desired information. It is really surprising that such legendary lore is still cherished in Catholic countries; and perhaps it is even more surprising, that the truly excellent lessons of christian morality, which are built upon the examples of the saints, should be found in company with such trash. The writers must know better themselves, and ought to be ashamed of practising imposition upon others. This little biography is well written; and were it not for the miraculous part of it, would be a useful publication.

*Romanism incompatible with Christian Liberty: a Sermon preached before the University of Cambridge, on Sunday, December 13, 1835. By WILLIAM MANDELL, B.D. Fellow of Queen's College. Cambridge: Deigh-ton. London: Seeleys. 1836. Pp. 30. 12mo.*

A CHEAP, well-reasoned, and well-written Discourse, full of important facts and observations. We hope it will have an extensive circulation.

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*Sermons preached in the Parish Church of Prestwich, Lancashire. By THOS. STONE, M.A. of St. John's College, Cambridge, Theological Lecturer in the College of St. Bees, Cumberland. London: Hatchards. 1835. Pp. xii. 214.*

THESE Sermons are highly creditable to the author's discrimination, knowledge of Scripture, and attachment to the Church. The first Sermon on the Virgin Mary contains nothing particularly new, and might as well have been omitted, at a time when the worship of the Virgin is made so prominent a feature of instruction in the schools of English Romanists. We are not particularly favourable to the superstitions connected with the Virgin; but it strikes us, that the idea of Mr. Stone, that the Virgin suffered *bodily and mentally* at the birth of the Saviour is contradictory to the traditional opinions of the Church, from the earliest ages, upon that mysterious subject. In other respects the volume is excellent.

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*The Rationality of Revealed Religion, illustrated in a Series of Sermons; to which are added, an Essay on the Merits of Modern Fiction, and a Lecture on the Diffusion of Knowledge. By PIERSE EDMUND BUTLER, B.A. Curate of St. Margaret's, Ipswich. Ipswich: Deak. London: Hamilton & Co. and Simpkin & Co. 1835. Pp. xvi. 367.*

THERE are many parts of this volume of a character far beyond the usual run of modern sermons; the style, the language, the spirit and the reasoning

of the author are very evidently the proofs of a well-educated, thoughtful, and pious mind, intent on vindicating "the ways of God to man." Mr. Butler's mind was evidently cast in an argumentative mould, and it is gratifying to see powers of intellect of such an order employed in so hallowed and useful a cause. This volume, which will amply repay perusal, has become invested with an additional interest by the recent recantation of an Unitarian preacher (Mr. Ketley of Ipswich,) who has announced his adoption of sound scriptural views on the Atonement to be the result of Mr. Butler's reasonings with him on that subject.

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*Thoughts concerning Man's Condition and Duties in this Life, and his Hopes in the World to come. By ALEXANDER LORD PITSLIGO. To which is prefixed, a Biographical Sketch of the Author. Edinburgh: William Whyte & Co. Booksellers to her Majesty. London: Longman. 1835. Pp. viii. 203.*

THE political career of Lord Pitsligo, as a partizan of the Pretender, and his literary productions, are already too well known to require illustration at our hands. The Memoir which precedes the present reprint of the "Thoughts," &c. seems to us to be drawn up with some taste and skill, and is very interesting, from the fact, that the editor had access to "the most authentic materials," and "all the oral testimony on the subject of Lord Pitsligo's Life."

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*Parochial Sermons. By JOHN HENRY NEWMAN, M.A. Vicar of St. Mary the Virgin, Oxford, and Fellow of Oriel College. Vol. III. London: Rivingtons. 1836. Pp. xvi. 424.*

THESE Sermons are destined to do great good, notwithstanding the peculiarity of style, which, at first sight, appears to make their title a misnomer; for they seem too argumentative and close in their reasoning for a mixed congregation of "low" as well as "high." But on perusal, this very peculiarity of style makes their excel-



lence: there are few volumes of sermons which contain so much sterling matter in so compact a space. The general aim of the author seems to be the intention of putting into practice the theory of the Church of England doctrines respecting her government and rites; and certainly very powerful reasons are given in every case under Mr. Newman's inspection. But we might differ with him, if we would, as to his assertion respecting circumcision, that the Jewish rites had no substance of blessings in them; they were but outward signs and types of spiritual privileges. They had in them "no grace and truth." (P. 301.) Does not this imply, that circumcised Abraham had no more grace than when he was uncircumcised? and that, therefore, God's covenant with him, of which circumcision was the seal, was valueless? It may be true, that some Christians may rely too much on the parallel between circumcision and baptism; but to rely too little on it argues nothing against a correct consideration of either. The former distinguished the Jew from the heathen; the latter, the Christian from the Jew; and St. Paul expressly says—"Circumcision profiteth if thou keep the law," (Rom. ii. 25,) but how could it profit if it did not confer, or admit to some grace? The very controversy in Acts xv. (see verse 1,) tells us, that salvation was made available to the Jew by circumcision; but this certainly does not disprove the typical nature of circumcision, nor degrade baptism to a mere rite; nevertheless how was salvation available but by grace?—not christian grace, assuredly, but still grace.

There are a few other points which might cause us to object to Mr. Newman's putting of his arguments; such as mentioning "English Catholics," "Greek Catholics," and "Roman Catholics," which cannot be, since catholicity is of no nation, though any nation may be catholic, as the Catholic English, Catholic Greeks, Catholic Romans. Nothing is gained by a concession to the Romanists: they take all that is allowed, not as by courtesy, but as by right; nor does civility in argument weigh with them

a straw. Mr. Newman has battered down dissent—and why should he fear to call "heresy" by its right name?

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*Plain Sermons, chiefly on particular Occasions. By the Rev. FULWAR WILLIAM FOWLE, Rector of Allington, and Perpetual Curate of Amesbury. Vol. II. London: Rivingtons. 1836. Pp. xvi. 260.*

ON a former recent occasion, the first volume of Mr. Fowle's Sermons received our favourable notice. The present is by no means inferior to that first volume; if any thing, it excels it. It conveys, to use the words of the Preface, plain truths in plain language. We have been much pleased with the Sermon on Psalm cxvi. 11, 12, on occasion of the author's deliverance, together with his seven children, from a dangerous affliction. This is as it should be, and must have been a useful lesson to his flock. Mr. Fowle has our best wishes.

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*Sermons, by the Rev. W. ALLEN, M.A. late Incumbent Minister of Peel, Lancashire. London: Whittaker. 1835. 2 vols. Pp. xvi. 392. x. 408.*

SHORT—pithy—practical—simple in style, and neat in expression, these volumes, published by subscription, and dedicated to the friend of the fatherless, the Lord Kenyon, are at once the memorial of one who has passed to his account, and the grateful homage of afflicted survivors.

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*The Christian Husbandman: a Sermon, delivered to a Congregation, consisting chiefly of Husbandmen, on Whitsun-Tuesday, 1835, in the Parish Church of Buxton. By the Rev. G. JARVIS, B.D. Curate of Buxton, and Vicar of Tuttington, Norfolk. Norwich: Fletcher. London: Simpkin & Marshall. 1835. (3d. each, or 2s. 6d. per dozen.) Pp. 24.*

A SERMON likely to be beneficial, and one which we willingly recommend to the directors and guardians of parish clubs.



*St. John in Patmos; or, the Last Apostle. A Sacred Poem. From the Revelations. By the Rev. W. L. BOWLES. To which are added, some Minor Poems of Early Youth.* London: James Bulcock. 1835. Pp. viii. 154 and 31.

LIKE all Mr. Bowles's performances, this volume bears an impress of talent and feeling; and like the note of the dying swan, his poem will not fail to be admired. We give the opening lines, which to us are very tender and touching:—

War, and the noise of battle, and the hum  
Of armies, by their watch-fires, in the  
night,

And charging squadrons, all in harness  
bright,  
The sword, the shield, the trumpet, and  
the drum—

Themes such as these, too oft, in lofty song  
Have been resounded, while the poet  
strung

His high heroic lyre, and louder sung  
Of chariots flashing through the armed  
throng;—

But other sights and other sounds engage,  
Fittier, the thoughts of calm-declining age—  
More worthy of the Christian and the sage,  
Who (when deep clouds his country have  
o'ercast,

And sadder comes the moaning of the blast)  
To God would consecrate a parting lay  
Of holier homage—ere he pass away.—

P. vii.

*The Martyr of Verulam, and other Poems. By THOMAS RAGG, Author of "The Deity." Second Edition.* London: Longman & Co. 1835. Pp. 95.

WE have already spoken so favourably of Mr. Ragg's other performances, that all that is required of us now will be to state our opinion of this new volume, which is, that it detracts in no degree from the well deserved fame the author has already achieved.

*The Churchman's Manual; or, Questions and Answers on the Church, on Protestant and Romish Dissenters, and Socinians.* Oxford: Collingwood. London: Rivingtons. 1834. Pp. 23. (20s. per hundred.)

A MOST useful and valuable tract.

*Devotions for Family Use. By the Rev. CHARLES GIRDLESTONE, A.M. Vicar of Sedgley, Staffordshire.* London: Rivingtons. 1835.

WHEN man communes with his Maker, his thoughts and language should correspond with his employment. But, "Suffer us not to faint, or flag, or falter," &c. and "Give us the forgiveness of our trespasses, and give us grace to forgive our brethren theirs," are, surely, bad specimens of this language. This little book is in the author's intention better than its execution; but the subject is very difficult, and if he has failed, he has many companions; his labour is, however, notwithstanding, a labour of love.

*The Soldier's Help to the Knowledge of Divine Truth: a Series of Discourses, delivered in the Chapel of the Royal Military Hospital, Chelsea. By the Rev. G. R. GLEIG, M.A. Chaplain. (John iii. 14.)* London: Rivingtons. 1835. Pp. x. 387.

AN interesting volume. The subject, object, and accomplishment, are well considered, and well executed. Mr. Gleig, a soldier, has spoken like a soldier of Christ, to his brethren in arms. He has wielded the spiritual sword to good purpose, and followed his Captain manfully. There is one sentence, however, which we shall wish to see altered in a second edition: "On the other hand, let your latter years be devoted in sincerity to God's service; and over the errors and sins of your youth a veil will be drawn, which shall not be removed for ever." (P. 386.) Standing as it does with the context, it does not convey the meaning it does singly; but it is too unqualified to pass muster, and Mr. Gleig himself will allow that it defeats the end of his volume. It requires tact to show how to deal with "old soldiers," but we are persuaded that pensioned bravery will not, in worldly warfare, atone for subaltern cowardice: why should it in divine things? Yet such, we think, is the interpretation which might be put on this passage.

*The Church of England a Bulwark between Superstition and Schism. Two Sermons, preached in the Collegiate Church of Christ, in Manchester, on Sunday, the 4th day of October, 1835, being the Third Centenary of the Reformation. By the Rev. RICHARD PARKINSON, M.A. Fellow of Christ's College. London: Rivingtons. 1835. Pp. 31.*

Two excellent Discourses, well timed and well written.

*A Vindication of the Church of England from the Charge of Unsound Doctrine and Inefficient Discipline, brought against her in "A Letter from a Clergyman of her Communion to the Archbishop of Canterbury." By the Rev. WILLIAM PULLEN, Rector of Little Gidding, Huntingdonshire. London: Simpkin & Marshall. 1835. Pp. 54.*

AN unanswerable reply to an unjustified charge.

*History of the English Language and Literature. By ROBERT CHAMBERS. (Educational Course.) Edinburgh: W. & R. Chambers. London: Orr & Smith. 1835. Pp. viii. 278. Price 2s. 6d.*

THIS is one of the cheapest books we have seen for a long time: it offers a very well-written, well-arranged account of the subject, under seven periods. The last, extending from 1780 to the present time, might have been made more full; but as the editor's object is to give instruction to the young, it will no doubt succeed, by inducing a more extensive course of reading in other sources of information.

*Le Gil Blas de la Jeunesse, à l'Usage des Ecoles. Par CHARLES LE ROY et A. LORADOUX. London: Whittakers & Pickering. 1835. Pp. vi. 319.*

THE editors of this famous novel of Le Sage have taken pains to expurgate all the unnecessary and offensive parts, and by introducing before the text an interlinear version of the five first

chapters, and by a corresponding opposite translation of the three next, they have offered facilities to beginners. We wish they had used the pruning knife more sacredly. Such expressions as *O Ciel! Par St. Antoine de Padoue!* however natural to a French child, are not exactly what English fathers and mothers would like to encourage in the case of our *jeunesse*. But these blemishes are few.

*Narrative of Six Months' Residence in a Convent. By REBECCA THERESA REED, late inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts. With a Preface and Concluding Remarks, by Mrs. HENRY GREY. Glasgow: George Gallie. 1835. Pp. xxii. 137.*

ALL we can say of Miss Reed is, let all our readers read her Narrative, and that forthwith.

*Dedicated by permission to her Royal Highness the Duchess of Gloucester: Pompeii, with other Poems, recited at the Cheltenham Literary and Philosophical Institution. By the Rev. S. MIDDLETON, B.D. (The Profits arising from this Publication will be devoted to the Funds of the Cheltenham Female Orphan Asylum.) London: Smith, Elder, & Co. No date. Price 3s.*

THE poetry is respectable, and the object of publication praiseworthy.

*Elucidations of Dr. Hampden's Theological Statements. Oxford: Parker. London: Rivingtons. 1836. 8vo. Pp. 47.*

WE strongly recommend the perusal of this pamphlet to all who would know the theological opinions of the newly appointed Regius Professor in the University of Oxford. The extracts from the Doctor's published works are copious, and the remarks upon them most pertinent. We shall, at an early opportunity, take up the objectionable book ourselves.

## A SERMON,

FOR THE SUNDAY NEXT BEFORE EASTER.

MATT. XXVI. 38—44.

*Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words.*

How deeply interesting are the accounts preserved to us of the closing scenes of our Lord's sojourn upon earth! How well deserving are they of our most serious consideration! How striking, for instance, are the several transactions recorded in the Second Lesson for this morning's service! But it may perhaps be doubted whether any one event there noticed is more suited to arrest our attention than that which I have selected for the subject of my present discourse; I mean, our Divine Saviour's agony in the garden of Gethsemane. It was, indeed, a most extraordinary scene. It will be found also, I conceive, to afford to the devout disciple of Christ materials for very useful and very seasonable meditation, and especially so on this occasion. May it please God to make it profitable to our sound edification,—to our practical as well as spiritual improvement.

In the passage which has been just read, we see what was the course which our blessed Saviour was pleased to adopt, to prepare himself, if we may so say, in his human capacity for the sufferings he was about to endure. For this purpose he repaired to a spot whither he had been accustomed to resort, for the exercise of his more private devotions. Accompanied by his disciples, "he cometh unto a place called Gethsemane," which seems to have been a garden situated in some part of the Mount of Olives. On entering the spot, he desired the disciples generally to sit down there, probably at the entrance of the garden, while he himself went further into it for the purpose of prayer. He did not, however, go alone. He took with him those three peculiarly favoured disciples, "Peter, and the two sons of Zebedee," that is, James and John, who had been distinguished by him on several occasions, and especially by being allowed to be present at his transfiguration. His object in this seems to have been, that, as they had before seen his glory on the mount, so they might now be especial witnesses of his humiliation and sufferings.

As then they proceeded together, his agony commenced. We are told that "he began to be sorrowful and very heavy:" nay more, he even with his own lips declares to his disciples the state of his feelings. "Then saith he unto them, My soul is exceeding sorrowful, even unto death." The words here used to describe what was passing within our Lord's mind, are amongst the most expressive which can be imagined. They denote the very deepest grief, anguish, and dejection of heart; the condition of a man surrounded by sorrows, overwhelmed with miseries, and almost swallowed up with consternation and amazement; nay, even the state of one excruciated with such intense agony, that if speedy succour were not afforded, death must necessarily be the consequence.

When in this frame of mind, he separated himself even from the three disciples whom he had selected to accompany him. After having bid them to tarry awhile where they were, occupying themselves in "watching with him," he went a little farther; St. Luke says, "about a stone's cast," (xxii. 41;) then, as an outward sign of the prostrate and dejected state of his inmost spirit, he fell on his face, and so he prayed. The substance of his prayer is thus given by St. Matthew:—"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." The word "cup" is used in Scripture to represent sorrow, anguish, terror, and death; and so by employing the word here, our Lord evidently meant to refer to the sufferings and death which he was about to endure. He prayed that these might pass from him untasted. But observe that he says, "if it be possible;" that is, if it could be made consistent with the purpose for which he came into the world; namely, for securing the salvation of lost and perishing man. Moreover he adds, "Nevertheless not as I will, but as thou wilt." In his human nature he looked with a most extreme degree of terror and anguish at what was coming upon him; hence he wished that he might be delivered from it. But we must not of course imagine that all this intensity of feeling arose from the mere fear of death, however excruciating might be the sufferings even of "the death of the cross." No; there must have been something infinitely greater than these, or he would surely never have been thus overwhelmed—never would have prayed thus earnestly to have them taken from him; for we know that many of his disciples have been enabled, by divine grace, to meet the most dreadful kinds of death without such an appearance of fear or amazement. What was the precise cause of our Lord's anguish we cannot now fully explain; but this is the account which the Scriptures give of the matter, "The Lord laid on him the iniquity of us all." He "suffered once for sin, the just for the unjust." "When it pleased the Lord to bruise him," "he was bruised for our iniquities;" and when "he put him to grief," "he made his soul an offering for sin."\* From these, and such passages of Scripture as these, we may perhaps justly conclude, that the human nature of Christ was burdened by the foresight of what it would be to have the punishment of all the sins of a whole guilty world laid upon him. He had, no doubt, the most distinct and clear perception of the infinite evil of sin, and of that immensity of guilt

\* See Isaiah, chap. liii. *passim*.

which he was to expiate; he had, moreover, the most awful view of the Divine justice, and the vengeance deserved by the sins of men, and hence such a sense of the Divine wrath might naturally press down his inmost soul, as no tongue can express, or imagination conceive.\*

Such might be the spring of his excessive sorrow, which was even unto death. Hence might naturally arise his prayer for deliverance. But let it be remembered, that pressing as his supplication for this deliverance certainly was, it was accompanied by the most perfect and complete submission to the divine purpose. "Nevertheless not as I will, but as thou wilt," are the words with which he concludes his prayer.

Having thus prayed, he cometh again unto the three disciples whom he had left with a serious injunction to watch; and in what condition did they appear? Were they watching as he bid them? Alas! they were not. He "findeth them asleep." Consequently he addresses himself to them, and to that disciple in particular who had been just before most bold and forward in professing his confidence in himself—(Matt. xxvi. 33.) he "saith unto Peter, What, could ye not watch with me one hour?" To these words of rebuke our Lord adds this warning and exhortation—"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Thus we see, that in his greatest distresses he never lost sight of the welfare of his disciples. He reminds them gently, but solemnly, of the willingness they had just before expressed of their spirit to suffer any thing for him. He reminds them also of the weakness of the flesh, of the infirmity of the natural man. He does not notice this, however, be it observed, as an *excuse* for their past conduct, but rather as a *warning* respecting the future, a warning which should lead them to watch and to pray for strength from above, which alone could overcome their weakness, and enable them to triumph over temptation.

In following our Lord's course on this occasion, we find, that as soon as he had delivered this solemn charge to his disciples, he again left them. "He went away again the second time, and prayed," using almost the same expressions as before, and "saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Upon completing this, his second supplication, he returned once more to the disciples, and, notwithstanding his warning, "found them asleep again, for their eyes were heavy." Whether he further charged them or not we are not told by St. Matthew; but it seems probable that he did so, because St. Mark adds, "Neither wist they what to answer him," (xiv. 40.)

The purpose, however, for which he thus visited his disciples being accomplished, our Lord once more returned to his devotions. "He left them, and went away again, and prayed the third time, saying the same words."

This is all that St. Matthew tells us respecting this our Saviour's most extraordinary act of devotion; but St. Luke relates that, at one period, "being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down on the ground.†

\* See Scott and A. Clarke's Commentaries on the passage.

† Bloody sweats are mentioned by many authors. Some have thought that the meaning of the words is, that the sweat was so profuse that every drop was as large

(xxii. 44.) The same sacred writer also informs us, that during some part of the transaction "there appeared an angel unto him from heaven, strengthening him."

Such is the history of our blessed Lord's agony in the garden of Gethsemane. Must we not regard it as an event of the most intensely interesting character? Does it not present to our minds a subject deserving of the deepest attention? Does not that subject demand our peculiar regard in the present season? What, in fact, can more suitably occupy our thoughts on this day, the first of that week which is called "Passion Week," during which the Church invites us to the more especial consideration of our blessed Saviour's passion, or sufferings for our sakes? We should not, however, content ourselves with a merely passing meditation on the extraordinary event which has thus come before us. We ought to see whether or not some spiritual and practical instruction may not be derived from it. Let us not depart, brethren, till we have endeavoured, under the blessing of God, to obtain from what we have heard on the subject some lesson which may have a good effect on our hearts and lives.

I. Now I know not whether the history of the agony in the garden does not seem fitted to place the sufferings of our Lord for our sakes before our eyes in a more striking light than even what is related of his actual death on the cross. I do not mean to say that our Saviour did really endure more agony on this occasion than what came upon him on the tree; but still I think that in the minute description here afforded us of his feelings and actions at this season, we have, if possible, a more vivid and touching representation of his sufferings, than that which is any where else conveyed to us. At all events, the heart must be hard and unfeeling in the extreme, which can meditate with indifference on the circumstances of this most remarkable scene. We see here, as Bishop Horsley observes, "a just Man and perfect; a Man whose conscience reproaches him with no vice or folly; a Man whose life hath been piety and love—unaffected piety, disinterested love; a Man in whose ample mind are hidden all the treasures of knowledge; a Man assuredly entitled to every comfort which the consciousness of perfection, of perfect virtue, and of perfect wisdom, can bestow:" we "see this wise, this good, this perfect Man, this Man in union with Divinity, overwhelmed with grief and tribulation. Surely He bears our griefs, He carries our sorrows, He undergoes the chastisement of our peace. See his mortified looks, his troubled gestures! See the bloody sweat!—strong symptoms of the unuttered pangs that rend his righteous heart! See him prostrate on the earth in anxious supplication." Well may we exclaim with Dean Stanhope, "What more lively representation can we

as a drop of blood, not that the sweat was blood itself: but this does not appear likely. There have been cases in which persons in a debilitated state of body, or through horror of soul, have had their sweat tinged with blood. Dr. Mead, from Galen, observes, "Cases sometimes happen in which, through mental pressure, the pores may be so dilated that the blood may issue from them, so that there may be a bloody sweat." And Bishop Pearce gives an instance from Thuanus (De Thou) of an Italian gentleman being so distressed with the fear of death that his body was covered with a bloody sweat.—(Dr. A. Clarke's Commentary.) That our Church inclines to the opinion of its having been really blood is clear from the words in the Litany, "By thine agony and bloody sweat."



possibly desire of our Lord's willing sufferings for our sakes, than this which the tragical scene in the garden sets before our eyes? Those tortures of body, and that exceeding sorrow and heaviness, even unto death; those agonies and earnest prayers which extorted even drops of blood, and a most vehement importunity that the bitterness of that cup, which he was then about to drink, might, if possible, pass from him: these are all indications of anguish and grief of heart, greater than can be expressed. By all these pangs our Lord has convinced us, at how dear a price he thought our souls worth purchasing." Truly he was "a man of sorrows, and acquainted with grief." (Isa. liii. 3.) Nay, more; was ever sorrow "like unto his sorrow?" (Lam. i. 12.) Yet all this he endured, not for his own sake, but for ours; not for any sin which he had ever committed, for he knew no sin, but as the just punishment of our iniquities. To all this, overwhelming as it was to his human nature, he willingly and cheerfully submitted, to save us sinners, unworthy as we all are of his love, from perishing everlastingly, and to open to us the gates of eternal life. What unspeakable mercy is here displayed! What unfathomable kindness towards the sons of men! "Greater love," surely, "bath no man than this!" And have we no return to make him for this inestimable love towards us? Shall we, as thousands do, in spite of what he has done for us, cling to our sins, which caused him such anguish? Shall we go on day by day wilfully displeasing him, and doing despite to his grace? No, brethren, that be far from us. Rather, if we have the least gratitude in us, if we be not dead to all feeling, let us, as under divine grace we may, mourn deeply over our manifold and grievous transgressions. Let us repent us of all our sins. Let us seek through his merits for mercy and for pardon. Let us resign ourselves entirely to work the will of God in all things as he has revealed it. In fact, let us ever recollect that "we are not our own; for we are bought with a price," (and oh, what a price!) and "therefore, let us glorify God in our body and in our spirit, which are God's." (1 Cor. vi. 19, 20.)

II. This, however, is not the only lesson which we may take from the history of our Lord's agony in the garden. There is much, I conceive, in his conduct on this occasion, extraordinary as the circumstances of it were, which may afford us an example, which, at least to a certain extent, we may, and therefore ought to follow. We never, of course, can be placed in a situation precisely the same as that in which we here find our blessed Lord; but still circumstances of the same kind may meet us in the course of our earthly pilgrimage. And then we may easily perceive that there is much in the transaction before us which may apply to our own case, and afford us under them a pattern for our imitation. Our great Example was here, as we have seen, placed in the deepest trouble and anguish of mind. Let us observe then what was the course he pursued.

1. What chiefly occupied him in this his state of distress? How did he exercise himself? The answer is plain—he had recourse to prayer. "We find our Lord," observes Dr. Paley, "resorting to prayer in his last extremity; and with an earnestness, I had almost said vehemence, of devotion, proportioned to the occasion. The terms in which the evangelists describe our Lord's devotion in the



garden of Gethsemane, the evening preceding his death, are the strongest terms that could be used. As soon as he came to the place, he bid his disciples pray. When he was at the place, he said unto them, 'Pray, that ye enter not into temptation.' This did not content him; this was not enough for the state and sufferings of his mind. He parted even from them. He withdrew about a stone's cast and kneeled down. Hear how his struggle in prayer is described. Three times he came to his disciples, and returned again to prayer; thrice he kneeled down, at a distance from them, repeating the same words. Being in an agony, he prayed more earnestly; drops of sweat fell from his body, as if it had been great drops of blood; yet in all this, throughout the whole scene, the constant conclusion of his prayer was, 'Not my will, but thine be done.' It was the greatest occasion that ever was: the earnestness of our Lord's prayer, the devotion of his soul, corresponded with it. "Prayer with him was a refuge from the storm: almost every word he uttered during that tremendous scene was prayer; prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of his soul; private, solitary prayer for deliverance; prayer for strength; above every thing, prayer for resignation." \* Now surely in all this there is much which we may, without presumption, take for our example. Scenes of deep distress await us all. It is in vain to expect to pass through this world without sooner or later falling into them. For a season, indeed, we may be permitted to be free from those agonising trials which assail the generality of mankind. But such is the character of human affairs, that few, very few continue long secured from suffering; none, however favoured they may have hitherto been, can certainly promise themselves such freedom to the end of their existence. Misfortunes of various kinds, the loss of friends, of possessions, or of health, the unkindness of others, or perhaps an overwhelming sense of guilt within ourselves; these and such as these are amongst the sorrows which often weigh down the mind, and from which none can entirely insure themselves. Should we not then all be prepared to meet such trials as these? And how can we do better than to take our blessed Saviour as our model for imitation when afflicted and overcome by suffering? Like him we should resort to prayer; to earnest, fervent, persevering prayer; to prayer, increasing in ardour and fervency in proportion to the pain and acuteness of our feelings.

And looking at the *manner* of our Lord's devotions at this period, we may be convinced that repetitions in prayer are not *always* displeasing to the Almighty. Our divine Master certainly did condemn the repetitions of the Pharisees, but that was because they fancied they should be the more favourably "heard for their much speaking." (Matt. vi. 7.) Those, in fact, were *vain* repetitions. Where, however, repetitions are natural and heartfelt, they are, as we see here, acceptable in the sight of our heavenly Father. It has indeed been justly noticed, that "Deep, earnest, heartfelt devotion, *naturally* expresses itself in repetition. Observe a person racked by excruciating bodily pain; or a person suddenly struck with the intelligence of some dreadful calamity; or a person labouring under some cutting anguish of soul; and you will always find him breaking out into ejaculations, imploring from God

\* Sermons on several subjects. Sermon 8.

support, mercy, relief, over and over again, uttering the same prayer in the same words. Nothing, he finds, suits so well the extremity of his sufferings, the urgency of his wants, as a continual recurrence to the same cries, in the same call for divine aid. Our Lord himself, in his last agony, affords a high example of what we are saying: thrice he besought his heavenly Father; and thrice he used the same (or nearly the same) words.\* We conclude, therefore, that repetitions in prayer, when serious and springing from the heart, will find favour at the throne of grace.

On turning to the *subject* of our blessed Saviour's supplications in the season of his agony, we perceive that, when under severe distress, our prayer may be *for deliverance*. Here we see evidently that there is nothing wrong in our praying to have the cause of our suffering removed. We may pray that the cup may pass from us; we may, with St. Paul, "beseech the Lord that the thorn in the flesh" may be removed, that the "messenger of Satan may depart from us." (2 Cor. xii. 7, 8.) It is true, it may please God not to grant our requests. He may see it to be good for our souls, or for the souls of others, that our trial should continue. But still there is nothing wrong in the first instance in our seeking to be delivered.

Our prayers for deliverance, however, *will* be sinful if they be not accompanied, as our Lord's were, with a *spirit of resignation*, or at least, a desire for such a spirit. Whatever be the cause of our distress, our supplications for its removal must be mixed up with something of a feeling of submission to the Divine will, or we shall surely fall into sin. "Nevertheless, not my will, but thine be done," should ever be the language of our lips, and the fixed desire of the heart.

To this we should add prayer *for strength from above*. Of ourselves we can do nothing. If we trust to our own power in meeting our calamities and sorrows, we shall certainly sink under them; but if, on the contrary, feeling our weakness, we apply aright for heavenly grace, we shall be sure to receive according to our need. There will not indeed "appear unto us an angel strengthening us," as was the case with our Lord; but as surely as that heavenly messenger came to him, so surely will divine strength come to us; and our Lord's grace "shall be sufficient for us," even under the most severe and trying circumstances which can assail us. (2 Cor. xii. 9.)

Moreover, let it be observed that all these remarks apply with, at least, an equal force to our last great trial. Whatever may be the fortune of our lives, one great extremity must come to all—the hour of approaching death. Through this, sooner or later, we must all pass. And what ought then to occupy us! What can then support us! We turn to our Lord's agony, and the answer again is—Prayer. Prayer for deliverance from all that gives death its sting; prayer for strength; prayer for pious resignation. May we in that hour be found so doing! May it then be said of each of us, "Behold, he prayeth!"

2. One other point in our Lord's example on this occasion deserves our especial notice: he shews us there that, even amidst our most severe and most overwhelming distresses, we should not be indifferent

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\* Paley's Sermons on several Subjects. Ser. 2.

to the distresses of others. Throughout the whole of his dreadful agony, from the beginning to the end, he never forgot his disciples. Mark how affectionately he charged them to watch! See how he returned to them again and again! Observe the kind and earnest character of his warnings. Here is an example left us, in which we may, and ought to follow his steps. It is, undoubtedly, no very easy lesson to learn, no natural task to perform; but if we would have "that mind in us which was also in Christ Jesus," we must aim at it, cost us what it will. It is most true that when we are ourselves in deep distress, we are too apt to be swallowed up in self. We do not generally like to have our attention turned to the afflictions of others. We may see this clearly enough in the case of our brethren; and we may, I fear, if we would but do what is much less agreeable—look into ourselves—as readily perceive the same in our own case. There is a natural inclination in the human heart which leads men to dwell upon their own miseries and calamities, and to forget those of others. Let us ever bear in mind that this temptation is continually besetting us; and by the help of divine grace let us seek effectually to overcome it. Let us pray to God to pour into our hearts that most excellent gift of charity, the unfeigned love of God and man, that we may deny ourselves, and endeavour, after the example of our Saviour Christ, at all seasons, to do good unto all men, "in all time of our tribulation," as well as "in all time of our wealth," nay, if possible, even "in the hour of death."

In conclusion, brethren, may these our meditations on the agony of our blessed Lord help to lead us all more and more to gratitude to God; to penitence for sin; to prayer for mercy and pardon, for deliverance in life and in death; for spiritual strength, and for resignation to the divine will in all things, as well as to a more deep and constant feeling for, and interest in, the sufferings of others! So may we become more and more prepared, when all the sorrows of this fleeting world are passed away, to enter on those eternal joys which have been purchased for us by the sufferings and death of the Son of God! And that we may all come to this most happy consummation, may God of his mercy grant, through the same Jesus Christ, his Son, our Lord! Amen.

D. I. E.

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## MISCELLANEOUS.

### CONTINENTAL CHURCHES:

*With Observations on the Romish Worship, and the State of Religion Abroad,*

#### No. II.

THE METROPOLITAN CHURCH OF ST. GUDULE, AT BRUSSELS.

WHATEVER be the feelings with which a Protestant regards the laxity of devotion on the one hand, and the degrading superstition on the other, which characterize the Romish worship, he cannot fail to admire the perfect neatness of the churches, and the exceeding beauty of their decorations. The contrast which they present in this respect with the state of our own churches is sufficiently striking, and we may well take shame to ourselves from the comparison. Even in the poorest villages

the cleanly appearance of the church forms a delightful object of contemplation; and the visitor is forcibly reminded of the terms of warm commendation in which Jerome speaks to Nepotian of the care which he took that the altar of his church should be neat, the walls clean, the pavement polished, the sacristy well arranged, and the furniture in good repair and decent order. To this scrupulous attention, however, there is a considerable drawback, if the stranger happens to be present at the time of divine service. From their arrival to their departure the whole male congregation, and not a few of the females, keep up an incessant spitting upon the floor; nor do the priests themselves refrain from this disgusting habit, even at the foot of the altar. Possibly their filthy contributions may turn to the sexton's account in the daily cleansing of the marble *pavé*; but the effect upon an English stomach is sufficiently nauseating.

In turning from this remark upon the state of the continental churches in general, to a particular description of the most important of the number, those of Belgium, where the Roman-Catholic religion prevails in the full force of its bigotry and its superstitions, offer no mean claims to our curiosity and admiration. Of Brussels, the capital, *St. Gudule* is the Saint-Patroness; and to her, in conjunction with *St. Michael*, the principal church of the town is dedicated. This holy virgin, who was the daughter of a Flemish nobleman, received her education under the care of *St. Gertrude*, abbess of the monastery of *Nivelles*. She was born in the year 652, at the chateau of *Ham*, near *Vilvorde*; to which, after the death of her instructress, in 664, she returned, and lived thenceforth under her paternal roof. Though but twelve years of age, her mind was already deeply impressed with an enthusiastic ardour for religion, and she had firmly resolved to dedicate herself to the service of Christ. This resolution she faithfully kept; nor did the extreme delicacy of her constitution prevent her from the practice of the severest mortifications. Frequently she spent the whole night in prayer in the little church of *St. Saviour de Morzelle*; and a legend tells, that in one of her evening pilgrimages to this spot, the wind extinguished her lamp, which was instantly relighted at her prayer. Various other miracles are attributed to her agency; and, among other marvels, it is related that being once pursued by a young gallant, who was enamoured of her, she took refuge within a pillar, which had burst asunder in order to secure her from his violence. Her charity was no less remarkable than her humility; and her ample patrimony was devoted to the relief of the poor, the sick, and the afflicted. After her death, which took place on the 8th of January, 712, the most extraordinary miracles are said (and believed!) to have been worked at her tomb, which was visited by *Charlemagne*, who founded an abbey in the neighbourhood. During the Norman invasion, in the ninth century, and the consequent destruction of most of the monasteries, the body of *St. Gudule* was removed to a fortress near *Liege*; but the convent of *Morzelle* being subsequently rebuilt, it was brought back, still fresh and incorruptible, to its original resting-place. In 978 it was transferred to the church of *St. Géry*, at Brussels; and, from thence, in 1047, to that of *St. Michael*, of which she has since been the joint patroness. There is a tradition that the prince of *Charles*, brother of *Lothaire*, king of France, was extremely curious to see the body; but

so dense a smoke issued from the opened coffin that nothing could be distinguished. Albeit it is doubtless still entire, though the town of Ausbourg asserts the possession of the thighs and some other relics of the saint.

The collegiate church of St. Michael,—under whose auspices, though now more generally called by the name of St. Gudule, it was originally consecrated to religious worship in 1047,—was commenced and endowed in the year A. D. 1010, by Lambert, count of Louvaine; but the present edifice, begun in 1226, and occupying forty-seven years in building, was not finished until A. D. 1273. The two large towers, from which there is an extensive prospect, including Malines and Antwerp on one side, and Halle and Ninove on the other, were added in 1518, and the clock was fixed in 1535. There is also a fine peal of bells, of which the largest weighs 15,322 lbs. In 1435 the first chapter of the order of the Golden Fleece was held here by Philip the Good, when the banners of knights were affixed to the several stalls; and in 1516 another chapter was held by Charles V., who increased the number of knights from thirty to fifty. The church was pillaged by the Calvinists in 1579, when the pictures and ornaments were, in a great measure, defaced or destroyed, almost all the relics were dispersed, and the pulpit, which was cast in copper, was broken in pieces. A like scene of devastation took place in 1794, when the storm of revolutionary outrage burst forth in all its violence, and the edifices of religion were sacked and desecrated by the lawless soldiery of the tyrant of Europe. On this occasion the banners of the knights were torn down, the painting carried off, and every excess of profanation committed. Buonaparte himself, however, during his visit to Brussels, in 1803, contributed 20,000 francs towards the restoration of St. Gudule's; and the king of Holland having devoted a like sum to the purpose in 1820, considerable repairs are still in progress, and the beautiful tracery, fret-work, and sculpture on the exterior of the principal front, has been recently restored.

This sacred edifice is a magnificent specimen of ancient Gothic. Standing upon the brow of the hill upon which the town is built, it is a noble object from a distance; but it is so closely environed by building as to detract greatly from the effect which would otherwise be produced by a nearer survey, and the paltry tenements which have been attached to the north side of it are not only a grievous eye-sore, but a positive disgrace to the inhabitants of Brussels. The church is in the form of a cross, having three aisles, with a pyramidal tower rising from the transept. The principal entrance is approached by thirty steps, leading to a noble portal; on either side of which, as it opens into the nave beneath the organ, are statues of St. Pharaïde and St. Renilde, sisters of St. Gudule. Over the organ is a statue of St. Michael; and an alteration which has lately been made in the organ-loft has dis-embarrassed the view of a beautiful painted window, by Floris, representing the *Last Judgment*. The nave is separated from the aisles by lofty columns, against which are placed the statues of the Apostles, ten feet in height. Of these, the figures of Paul, Thomas, Bartholomew, and Matthias, are executed in a superior style by Jerome de Quesnoi, and attract universal admiration; the rest are also fine specimens of

workmanship, but less esteemed. Among the several objects, however, which are worthy of the attention of the connoisseur, the most remarkable is the pulpit, of carved oak, standing on the north side of the nave. This splendid work of art was originally executed in 1699, for the church of the Jesuits at Louvain, by Henry Verbruggen, of Antwerp; and, after the suppression of their convents, was purchased by Maria Theresa, who presented it to the church of Gudule in 1776, to supply the place of that which had been destroyed by the Calvinists. The design represents the expulsion of Adam and Eve from Paradise; and the pulpit itself, which is in the form of a terrestrial globe, is supported by figures as large as life, of our first parents, and the angel, who, followed by Death, pursues them with a flaming sword from the garden. While Eve fixes upon the angel a look of extreme despondency, the face of Adam is partly concealed by his hands, and partly by his flowing hair. The canopy above the pulpit is supported by the tree of knowledge; and the Virgin Mary stands erect on the summit, with the infant Jesus in her arms, holding a cross or crosier, with which weapon he is bruising the serpent's head. A double staircase forms the ascent to the pulpit, on the balustrades of which, formed by branches of the tree, various animals are reposing—those on the side of Adam being emblematic of masculine strength, as the eagle and the ostrich, while on that of Eve are the parrot, the monkey, and such other representations of female garrulity.

At the upper end of the nave are two statues, by Plumier, of Faith and Temperance, formerly belonging to Grimberghem Abbey. A handsome lobby divides the nave from the choir, into which the entrance is formed by wrought-iron doors, inlaid with brass, of the most exquisite workmanship. The choir itself is lofty, and ornamented with painted windows, by Dieperbeck, representing different subjects connected with the national history. The high altar, which is of white marble, was erected in 1743, from a design by Donckers. It is of the composite order, and adorned by sculptures designed by Verhaegen, executed by the elder Deroi. From the tabernacle above, which is very elegant, the Host is made to descend into the hands of the priest, and to reascend into its place, by machinery. Two statues, by Delvaux, occupy either side of the sanctuary; and from the spring of the arch above are suspended the arms of the dukes of Burgundy. To the left of the choir is a black marble tomb, erected by the Archduke Albert, about the year 1610, above the vault, in which are deposited the remains of John II., duke of Brabant (obit. A. D. 1312); his wife Margaret, daughter of Edward, king of England (1316); Philip the Good (1430); and the Prince Antoine (1431). This mausoleum is surmounted by a lion of bronzed copper, resting on the shield of Brabant. It was cast by Jerome de Montfort, and weighed 6,000 lbs. On the occurrence of the death of the infant Prince Royal, on the 16th May, 1834, the vault was opened for his interment, when a sword and velvet cap, richly embroidered with pearls, but much injured by worms, were discovered upon the tomb of John II. In one of the niches made for the reception of the coffins was also found a vase, enclosed in a strong oaken box, in a state of perfect preservation, except that the nails by which it was rivetted were entirely eaten by the rust. On one side of the



vase were engraven the ducal arms, encircled by a garland; and on the other an inscription, of which the following is a translation:—"In this vase is enclosed the heart of the most illustrious Prince Ernest, archduke of Austria, governor of the Belgians, who died at Brussels on the 20th of Feb. 1595. He bequeathed his heart to this capital." There is a monument to the Archduke Ernest on the right of the high altar, opposite to that of the dukes of Brabant. The prince is represented in a recumbent posture, surrounded by instruments of war, and the words *Sol Deo Gloria* are inscribed on the marble. It should be added, that the above objects were replaced in their former situation after the funeral of the young prince on the 24th of May, 1834.

In the church of St. Gudule there are several small chapels or oratories, some of which are worthy of attentive observation. Perhaps the most interesting is that of *Saint Sacrement de Miracles*, of which the dedication commemorates a singular event in the religious annals of the country. During the general persecution of the Jews throughout Europe, in the latter part of the fourteenth century, their sufferings in the Low Countries are said to have been considerably aggravated in consequence of an insult offered by some of their ill-fated race to the Redeemer. One Jonathan, a rich Jew, of the province of Hainault, having conceived the idea of desecrating the sacred Host, offered a reward of 1200 florins to any of his fraternity who would furnish him with some consecrated wafers. Tempted by this bribe, John of Louvain entered the church of St. Catherine by a window, on the night of the 4th of October, 1369, and having stolen sixteen wafers from the tabernacle, conveyed them to Jonathan, and received the promised reward. Accused of this, or of some other act of blasphemy, Jonathan was soon afterwards assassinated: his widow transferred the wafers to the keeping of the Jews of Brussels; and, on the 12th of April, 1370, being Good Friday, they were exposed to public profanation in the synagogue. Some were contented with simple blasphemy; but others sacrilegiously poniarded the wafers, when blood straightway flowed from the wounds, and that, as some say, so copiously as to inundate the place. These worthies, it should seem, had as little doubt of the real presence as the Papists themselves, unless, indeed, which is far more probable, the whole story was invented as a pretext for the slaughter of the wretched Israelites, and the plunder of their wealth. The legend proceeds to state, that a converted Jewess, being charged to transmit these objects of their malice to their brethren at Cologne, instead of fulfilling her mission conveyed them, with a full account of what had taken place in the synagogue, to the Curé of Notre Dame de La Chapelle. A general massacre of the Jews immediately ensued, and their possessions were confiscated to the Church. After a violent contest between the Curé of La Chapelle, to whom the wafers had been restored, and the Chapter of St. Gudule, who claimed them in right of their superiority over St. Catherine, from whence they had been stolen, it was at length agreed that thirteen should remain at Notre Dame, and the other three, of which one was particularly large, should belong to St. Gudule. The former were destroyed by the Calvinists, but the latter were saved by the priests amid the general pillage, and being hidden by a pious woman for six years in a crevice, are still deposited in a crystal chalice, mounted



in silver, and enriched with precious stones, for the special admiration of the faithful, who still regard them as miraculous. An annual solemnity, in commemoration of this Jewish outrage, was instituted by the reigning duke, which has since been changed for a jubilee, last held in the year 1820. Of the lofty and elegant chapel, in which they are preserved, the first stone was laid in 1534, by Philip of Lannoy, in the name of the Queen of Hungary, who then held the government of the Pays-Bas; and the building was completed in five years. The antique windows of stained glass, by Roger, are greatly admired. The tabernacle is of gold. Beneath a painting of the Virgin, on the right of the altar, is a slab of white marble, bearing the inscription, *Monumentum Gubernatorum Belgii*, which closes the entrance of a vault containing the remains of the Archduke Albert, (ob. 1621); the Infante Isabelle, his wife (1633); and other princes of the Austrian dynasty. It should be added, that a series of eighteen pictures, illustrative of the legend of the miraculous hosts, and presented to the church by the states of Brabant, are suspended in the nave; and four beautiful pieces of tapestry, on which the same event is represented, are exhibited to the public during the annual fête in July. In a recess, opposite to the chapel of the *Saint Sacrement*, is a picture by Coxie, representing the Devil in the act of blowing out the Lamp of St. Gudule, which an angel is sent to rekindle at her prayer. From this tradition respecting the life of this saint she is usually painted with a lighted lamp in her hand.

In 1649, the Archduke Leopold laid the first stone of the chapel of Notre Dame de la Deliverance, which occupied four years in building. It was erected by voluntary contributions on the part of the inhabitants of Brussels, and is said to have cost more than 56,000 florins. The four painted windows by Delabaer, after designs by Van Thulden, are fine specimens of the art. Over the altar, which is of black and white marble, and executed by Verspoel, in the Corinthian order, there is a good picture of the Assumption, by Champagne. There is also in this chapel the tomb of Count d'Isembourg, likewise from the chisel of Verspoel. Two soldiers support a full-length figure of the count, above whom a genius is raising a curtain. The family mausoleum of P. J. Dennetières is distinguished merely by his arms, executed by Van Delen.

Such are the principal objects of examination in the church of St. Gudule, at Brussels. There are, moreover, some good pictures in the other chapels, particularly those by J. Van Cleef, in that of Saint Mary Magdalen; of which the subjects are—a Holy Family, the Visitation of Elizabeth, the Preaching of the Baptist, and the Baptism of Christ.

There is generally a sermon at St. Gudule's every Sunday morning, at ten o'clock, and grand mass at eleven. The former is chiefly attended by the *bourgeoisie*; but a large congregation usually flocks to the latter, attracted by the solemn services of Beethoven or Cherubini, which are the favourite accompaniments of this imposing ceremony in Brussels, where it is conducted with unwonted magnificence. It is, indeed, an absorbing spectacle to behold the *maitre-autel* blazing with the light of many tapers; to observe the procession slowly moving among the prostrate worshippers; the acolytes, bearing lamps, and clothed in white and crimson draperies; the thurifers, tossing aloft their perfumed

censers; the priests, with folded hands, and robed in richly embroidered surplices; and the mitred dignitaries, with golden crosses and ivory wands, and clad in vests of costly magnificence; and to hear the notes of the pealing organ rolling along the vaulted roof of the spacious temple,—cannot fail to produce a powerful effect upon the imagination. And yet no sooner do the valedictory sounds of the organ die away, than the whole impression which the ceremony seems calculated to produce appears to fade with them. Here and there a lingering votary kneels before some favourite saint, or lolls in her chair to mutter over her breviary; but the fashionables lose no time in making their way to the Park, where the principal promenade is soon crowded to excess with groups of both sexes. A *soirée*, or the theatre, closes the devotion of the Sabbath.

#### THE VOLUNTARY SYSTEM IN THE CHURCH.

MR. EDITOR,—The press has for some time been teeming with publications which have most satisfactorily exposed the evils of the voluntary system, as displayed amongst those who separate from the Established Church;\* and most desirable it is, as every friend of the Establishment must confess, that such works, when written in a firm but temperate spirit, should be widely circulated amongst all ranks and classes of society, and this for several reasons. In the first place, such exposures may be the means of opening the eyes of some at least of our Dissenting brethren, who have unhappily adopted that system; and by enabling them to see its real character, may lead them, perhaps, to join the ranks of the Church. Such works may also tend to deter others from leaving us, who, whilst they approve our doctrines and Liturgy, may be in danger of being drawn away from our communion by the specious and theoretical arguments which are often advanced in favour of what is called the voluntary principle. It is not, however, my present intention to refer further to either of these points. There is yet another benefit which, I conceive, may be derived from a general acquaintance with the workings of the voluntary system, which has a more direct reference to our own Church; it may, I would trust, be the means of preventing that system from gaining a more extensive footing than it has at present within the pale of our ecclesiastical establishment. I say, than it has at present; for however it may be generally overlooked, the voluntary system, with much of its evil effects, has already, to a very considerable extent, crept in amongst us: and it is to this I

\* Amongst the best of these may be mentioned, without of course pretending to approve of *all* their contents, an admirable article in the Quarterly Review, which, though now of some date, should not be lost sight of; Dr. Dealtry's Charge, which is most worthy of preservation; the Glasgow Tracts on Establishments, which have not received the attention they deserved; Mr. Molesworth's *Oxfordbury*; Letters on the Voluntary System, which appeared originally in that able paper the Gloucester Chronicle, and are since printed as a tract, now known to be from the pen of the Rev. S. Maitland; Letters by the Rev. Michael Augustus Gathercole, the *terminals* of whose name are L. S. E., &c. &c.

would more especially draw attention ; for I fear that many very well-intentioned persons, looking only to the supply of the wants of the present moment, and not sufficiently considering the ultimate consequences of their benevolent efforts, are perhaps unthinkingly encouraging the growth of this very system *in the Church*.

It may be well, as we proceed, to give a passing reference to the evils resulting from the voluntary principle, as described by those who have experienced its working amongst Dissenters. According to this system, it appears that the minister is elected by the suffrages of those who are afterwards to form his congregation, and to receive instruction at his lips. Hence of course springs a regular canvass, with too many of its degrading circumstances, which would be injurious enough even in a case where there might be no opposition—no contest ; but as this is seldom to be expected, we must consider what is more usually the case. Where there is a contest, one or more parties must of course find themselves in a minority ; we may easily understand what will too commonly be the feeling of such towards the successful candidate if they partake of his ministrations. If they do not partake, at least one new division may be expected ; if they do partake of them, it will scarcely be with such a disposition of mind or heart as will be likely to tend to their edification. Moreover it seems to be the practice, in case of a contest at least, to require all the candidates to preach one or more probationary sermons, in order that the electors may decide upon the comparative merits of the truth, talents, and acquirements of each. It is almost needless to observe what an influence all this must have to create a critical temper in the congregation, instead of that humble and docile spirit, which is so necessary for the reception of divine truth. Moreover, when elected, the very essence of the system is, that the minister shall be dependent on the voluntary contributions of his hearers : his whole support generally depends on their sovereign will. This, of course, must tend to constitute them judges rather than disciples, and to tempt him to be more willing to please men rather than God ; in fact, to make his doctrine, or his habits, subservient to the will of those who pay him, and can remove him at pleasure.\* And though some, warned of their danger, may resist the temptation, the natural bearing of the system is but too evident. There are other evils attendant on the voluntary principle as it manifests itself in Dissenting Communities ; but these are sufficient for my present purpose.

Now in applying these remarks to what is taking place in the Church, I do not mean to say, that in any one instance which I am acquainted with, all these evils are to be found, though such, I doubt not, may be the case ; but I would ask whether there are not vast numbers of cases amongst us where *some* of them are actively and manifestly at work ? I would, moreover, put it to the friends of the Church whether they are not daily increasing ?

Are there not scattered over the country parochial and district churches, proprietary and other chapels, Sunday evening and weekly lectureships, where the appointment of the Clergyman is by popular

\* I believe in many cases of Dissenting Congregations, if not in all, the office of minister is a freehold ; but, as the congregation pay him, they can at any time withdraw his stipend.

election? Do we not see accounts in the papers, also, of the candidates occupying the pulpit with *probationary sermons* for several Sundays together? \* Is not this attended, moreover, necessarily by a regular canvass? Are there not many cases where the Clergyman, however he may have been originally appointed, has to depend chiefly, if not entirely, on the pew rents or Easter offerings, on annual subscriptions, or even on regular or irregular collections and contributions? We must all be too well aware that these things are so; nay, we must not disguise it from ourselves that they are rapidly increasing amongst us. Indeed, I believe there is a body even amongst the friends of the Establishment, and that of no inconsiderable magnitude, who, if they do not actually rejoice at the progress which the voluntary system is making in the Church, are certainly, perhaps without sufficient consideration, zealously lending their aid to its advance; but surely, if the system be thus pregnant with evil, as we see it is, when put in practice amongst those who *dissent* from us, its nature cannot be at once changed merely because it is adopted by those who agree with us in other points. If the principles on which it is founded be essentially mischievous in the one case, they can hardly be wholesome in the other. If popular election and voluntary support be injurious to the cause of the gospel, as we have too good reason to believe it to be, when exercised by dissenters, what is there to make it otherwise in its tendency in reference to the Clergy of the Established Church? Is there no danger of these principles making the Clergy subservient to those who elect and support, and by refusing to support, can go near to remove them? Is there any security against their congregation becoming judges and critics rather than hearers and doers of the word? If these questions can be answered satisfactorily, no one will rejoice more than myself at receiving such a reply; but I fear they cannot. Some checks we may have which the dissenters have not; but depend upon it, *that* will be an evil day for our Church when any very large portion of her Clergy shall receive their election from their congregations, or be dependent for their support on their bounty.

With many persons, I doubt not, it will be considered a sufficient answer to say, that in the present state of the Church and country the voluntary system, with all its known defects, *must* be encouraged. "Surely," say they, "something must be done to meet the spiritual wants of an overwhelming population; and what resource have we for the purpose, if this be denied us? Without this, what is to become of the hundreds of thousands who crowd our populous cities, and are utterly destitute of all the means of religious worship and instruction?" The case certainly is one of difficulty; and the more so, because I fear it is utterly vain to look for any pecuniary aid from the Government of the country. Although the united Church of England and Ireland is yet professedly recognised as the Established Church of these realms, still such is the thralldom under which the Government have placed themselves, that whatever any of them individually may wish, they dare not propose in Parliament a grant to meet the necessity.

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\* If I am not mistaken, I have somewhere seen that at least one of our prelates has taken steps to prevent such proceedings as these in one diocese.

Though it is undeniable that the infidelity and gross depravity which reigns triumphantly in our populous and spiritually destitute towns and districts is sapping the very foundations of society; and though a supply of churches and Clergy to such places, by means of public money, would be a decided and unquestionable benefit to the country at large, and therefore to the Dissenter as well as others; yet our Government dare not make such a proposition to their supporters. What, indeed, can be expected from men who dare not continue a grant of a few thousand pounds per annum towards the religious instruction of the thousands and thousands whom they are urging to emigrate to the Canadas, &c.? What hope can we have of aid from men who dare not enforce the law to prevent the Irish Clergy from starving, and are even compelled to withdraw the trifling annual grant hitherto paid to the Society for Discountenancing Vice in Dublin,\* by which means the exertions of the Society is in danger of being brought to a close? Certainly it is vain indeed to look to such a source for help. What, then, is to be done? How are the difficulties of the case to be overcome? Are they insurmountable? We must not say they are, until every reasonable endeavour to surmount them has signally failed. We never know what can be done until we have trial. Even if we fail to effect all the good we wish, something may be done. Let a body of intelligent, sincere, industrious, and persevering men put their shoulders to the wheel, and depend upon it something effectual may be accomplished. In the meantime, some little assistance may perhaps be expected from the labours of the Church Commission. But, after all, the present aid must be derived from the voluntary contributions of the more wealthy; and most earnestly is it to be hoped, that all such as take an interest in the welfare of their fellow-creatures will not be insensible to their spiritual wants. All who have it in their power should contribute something *every year* for the purpose. They should not wait for the accident of a church being to be built in their immediate neighbourhood, or for the periodical return of a King's Letter to awaken their charity; but they should at once become regular subscribers, to the full amount of their means, to THE SOCIETY FOR BUILDING AND ENLARGING CHURCHES in this country.

In the expenditure of money in the providing places of worship and Clergy there should, however, be every effort made to avoid the evils of the voluntary system. Let no Clergyman be appointed by popular election, or by any course at all resembling it. Let no probationary sermons be preached. Let the pews be sold, not rented. Let there be no gatherings for the Clergyman's support. Let especial attention be *first* paid, by contribution, to the *endowment*. Once get this arranged, and the rest will speedily follow. It is always a good principle of action, not merely to do as much good as we can, but to do it in the best possible manner. A wise man will not be content to look to the present benefits of his conduct alone, but also to its probable consequences. It is a good work to assist in raising churches in the waste places of the land; but if this work be accompanied by our encouraging the advance of the voluntary system in the Church, we are

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\* See Archbishop Whateley's volume of Sermons, preached at Dublin.

certainly far from lending our hand to promote an unmixed good. It will be any thing but a happy day for the Established Church if ever the following picture of a dissenting minister should become a true representation of any large proportion of her Clergy :

"Dependent for his election on the suffrages of persons who are proud of a power which they are seldom qualified to exercise with wisdom ; dependent for his daily bread on the voluntary contributions of those who, while they are accustomed to sit in judgment on the preacher, boast that they can, at any time, cashier and reject the man of their choice ; dependent for a favourable reception of his public services on a series of private attentions, which, under the imposing name of pastoral visits, are, for the most part, only the sacrifice of time to frivolous gossip and idle calls ; the pastor of an independent church is, of all men, *most dependent* ; and therefore, to maintain his standing with a plebeian constituency, must be of all men the most servile."\*

That it may ever please God to preserve our Apostolic Church from these and all such evils, is the prayer of yours,

D. I. E.

#### TITHE COMPOSITION.

THE following brief outline of a plan for relieving the Clergy and the Tithe-payers from the inconveniences which attend the present system, has been placed in our hands by one who has great practical knowledge of the subject, as a patron of livings, landholder, and lay-impropriator on the one hand, and a considerable tithe-payer on the other. We invite the attention of the Clergy to his plan :—

Surveyors to be appointed, one by the owners and occupiers of land, another by the incumbent. In case of disagreement, a third to be named by the Bishop, (or perhaps a lay-officer ; the high-sheriff for example.)

These surveyors to value the parish, and assess the rate of tithes ; their decision to be binding on both parties, and their successors, for twenty-one years.

Tithe to be paid by the owner of the land half-yearly.

In default of payment by the owner, the sum is to be paid by the occupier, whose receipt from the Incumbent or Impropriator shall be considered and allowed by the landlord as part of the rent.

He considers a term of twenty-one years necessary to indemnify the proprietor for his outlay on extensive improvements. The great hardship he complains of in the present system arises out of the fact that a composition becomes void on the death or removal of the incumbent. Hence if a landowner have laid out a large sum in drains, or inclosures, on the faith of a composition, he is liable, before he has received any return for his outlay, to be required to pay the full tithe from his improved land, because his agreement with one Clergyman is not binding on the successor. Thus, also, he may have paid a yearly composition for growing coppice, yet when the trees are fit to be cut, a new incumbent will be entitled to claim the full tithe of the identical produce for which that composition had been paid.

The plan certainly has the merit of great simplicity : but we shall be happy to receive the opinions and suggestions of our friends.

\* Mr. W. W. Hall, on Ecclesiastical Establishments.



## THE CHURCH AND THE BIBLE:

*Or an Analysis of the Lessons, Epistles, and Gospels, appointed by the Church for every Sunday and Holy-Day in the Year.*

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Ephes. ii. 20.

AMONG the many excellencies of the Liturgy, one of the greatest has never been duly appreciated. The antiquity, the orthodoxy, the scriptural character, the ardent, yet sober devotion of the prayers, have afforded a theme for admiration even to opponents of the Church; but a subject not less admirable and important—the fulness, order, and completeness of her appointed scripture services—have been comparatively overlooked.

In preparing our volume of Psalms and Hymns, we thought it right to make the Liturgy our standard in all things; and as the best means of accomplishing this, we examined and compared the appointed services for every Sunday and Holy-day in the year. Had there been no difficulties in this task the subject would long ago have been familiar to every one. The connexion often seems obscure, and the reason for appointing a particular chapter not very evident; yet when the key to the general subject of the day has been discovered, all appears simple and harmonious. Sometimes the point of comparison will be found in a single verse, which conveys a fact or principle sufficiently important to justify the selection of the chapter; at others,—and this is especially the case with the lessons from the Old Testament,—it exists in a principle illustrated by the narrative, or to be inferred from it; and at others, again, it is traced in something which is so connected with a more prominent and striking narrative, that it is liable to be overlooked. The reason for appointing Deuteronomy x. as the first morning lesson for Ascension day does not appear, until we find in the second lessons, Epistle, and Gospel, that the subject for the day is not merely the fact of our Lord's ascension, but also, and in connexion with it, the appointment of a permanent, authoritative ministry. We then find the application in verse 6, which shows the succession of the High-priesthood. In the first evening lesson for the same day, the translation of Elijah might well signify the ascension of our Lord; but the chief beauty and force of the application will not be felt, if we overlook the fact, that when he left the earth his spirit rested on Elisha.

From this example it will appear that, while the subject requires much attention to understand it properly, it will abundantly repay the time and trouble devoted to it. There is, in fact, no Church principle; no point of doctrine, of practice, or of discipline; which is not thus established and illustrated by the Liturgy in the pure words of Scripture; nor is the completeness of the system more admirable than its practical application. Holiness is every where inseparably associated with faith; duty with privilege; condition and obligation with promise;



when a doctrine is liable to be perverted, full caution is supplied. The whole is arranged in such order that the successive days have a due dependence upon each other. Thus the disciple is led forward, step by step, in a study of divinity which scarcely leaves room for question or controversy, from the simplicity with which the truth is set forth, and the authority on which it rests.

We have drawn up, and now offer, a brief analysis. It will not altogether spare the reader the necessity for thinking closely on the subject, but it will assist and direct his thoughts. The Hymns we have applied to each day will afford, at once, a commentary and an application.

### ADVENT.

#### FIRST SUNDAY.

*The Coming of Christ, and the Preparation required in us.*

God proclaims the guilt of his people, and calls them to amendment of life, promising grace to the penitent. M. Less. *Isa. i.*  
He declares that his kingdom shall be established in all the earth, with glorious power and terrible majesty. E. Less. *Isa. ii.*  
The Apostle enforces the duties of repentance, holiness, and heavenly-mindedness, by the approaching advent of the Lord. Ep. *Rom. xiii. 8—14.*  
Christ publicly enters Jerusalem, and casts out from the temple those who defiled it with worldly business. Gosp. *Matt. xxi. 1—13.*

#### SECOND SUNDAY.

*God's Judgments on the Earth, and the Hope of the Saints.*

God condemns utterly a worldly spirit; M. Less. *Isa. v.*  
And declares with what terrible judgments he will shake the earth. E. Less. *Isa. xxiv.*  
The hope and comfort of his people are found in the Scriptures. Ep. *Rom. xv. 4—13.*  
The coming of Christ to exalt his people shall be preceded with fearful signs and judgments. Gosp. *Luke xxi. 25—33.*

#### THIRD SUNDAY.

*The Redemption of God's People.*

God's people praise him for his judgments and their salvation. M. and E. Less. *Isa. xxv. and xxvi.*  
The mission of Christ is evidenced by the blessings he imparts. Gosp. *Matt. xi. 2—5.*  
As John was sent to prepare the way before him; Gosp. *Matt. xi. 7—10.*  
So God's ministers are sent to prepare us for his coming. Ep. *1 Cor. iv. 1—5.*

#### FOURTH SUNDAY.

*Christ is our only Trust, and our sure Salvation.*

God denounces those who turn away from him, and trust in earthly help. M. Less. *Isa. xxx. 1—17.*  
He promises deliverance and blessing to all who wait for him. M. Less. *Isa. xxx. 18—33.*  
Christ predicted to reign with judgment, righteousness, and peace. E. Less. *Isa. xxxii.*  
His coming and his greatness foretold by John. Gosp. *John i. 19—28.*  
Moderation and humble confidence enjoined, and the peace of God promised to all who thus wait for the coming of the Lord. Ep. *Phil. xv. 4—7.*

**CHRISTMAS DAY.***The Birth, Nature, and Office of Christ.*

- Christ's Deity. M. Less. *Isa.* ix. 6, 7; Gosp. *John* i. 1—3; Ep. *Heb.* i. 1—12.  
 — Sonship. Ep. *Heb.* i. 2—9.  
 — Humanity. E. Less. *Isa.* vii. 14; M. Less. ix. 6; Gosp. *John* i. 10—14.  
 — Birth. 2d M. Less. *Luke* ii. 1—15.  
 — and Office. Gosp. *John* i. 12, 13; 2d E. Less. *Titus* iii. 5—7.  
 The blessings we receive through him. Gosp. *John* i. 12, 13; 2d E. Less. *Titus* iii. 5—7.  
 And the duties enjoined on us. 2d E. Less. *Titus* iii. 8.)

**FIRST SUNDAY AFTER CHRISTMAS DAY.***God the Saviour of his People.*

- God's saving power and mercy shown in delivering Jerusalem from Sennacherib;  
 M. Less. *Isa.* xxxvii.  
 And in raising up Hezekiah from his sickness. E. Less. *Isa.* xxxviii.  
 Jesus saves his people from their sins. Gosp. *Matt.* i. 18—25.  
 The blessing of redemption in the adoption of sons. Ep. *Gal.* iv. 1—7.

**CIRCUMCISION.***The Seal of the Covenant.*

- Circumcision ordained as the seal of the promise to Abraham. M. Less. *Gen.* xvii.  
 The promise is not to the works of the law, but to the righteousness of faith.  
 Ep. *Rom.* iv. 8—14.  
 Christians joined to Christ by baptism. 2d E. Less. *Col.* ii. 11—17.  
 Promises and privileges profit nothing unless improved by faith. 2d M. Less. *Rom.* ii.  
 God gives the blessing of his free grace, and he requires perfect obedience.  
 E. Less. *Deut.* x. 12.  
 Christ obedient to the law in being circumcised. Gosp. *Luke* ii. 21.

**SECOND SUNDAY AFTER CHRISTMAS DAY.***God's Power and Goodness displayed in delivering his People.*

- God Almighty is the deliverer of his people. M. Less. *Isa.* xli.  
 Not saving them for their merits, but for his own sake. E. Less. *Isa.* xliii.

**THE EPIPHANY.***Christ manifested to all.*

- The Church shall be filled with God's glory. M. Less. *Isa.* lx.  
 Christ foretold to restore Israel, and enlighten the Gentiles. E. Less. *Isa.* xlix.  
 He is manifested at his birth by the star. Gosp. *Matt.* ii. 1—12.  
 — proclaimed by John the Baptist. 2d M. Less. *Luke* iii. 1—17.  
 — owned at his baptism by the Holy Ghost. *Luke* iii. 21, 22.  
 — manifested at Cana by his first miracle. 2d E. Less. *John* ii. 11.  
 The mystery of redemption made known to Jews and Gentiles. Ep. *Ephes.* iii. 1—12.

**FIRST SUNDAY AFTER THE EPIPHANY.***Devoted Service to God.*

- The God of infinite majesty and goodness is the salvation of his people, and is alone to be worshipped. M. and E. Less. *Isa.* xlv. and xlvii.  
 We are required to present our bodies to him a living sacrifice. Ep. *Rom.* xii. 1.  
 Christ our example of devoted service to God. Gosp. *Luke* ii. 49.

SECOND SUNDAY AFTER THE EPIPHANY.

*The Salvation and Duty of God's People.*

God's people are redeemed from captivity with an everlasting salvation. M. Less. Isa. li. 1.  
This deliverance is effected through the humiliation, sufferings and triumph of Christ our Saviour. E. Less. Isa. liii.  
They who share this salvation, must prove their devoted zeal and gratitude, by love, brotherly kindness, and humility. Ep. Rom. vi. 6—16.  
This duty enforced by the condescension and benevolence of Christ. Gosp. John ii. 1—11.

THIRD SUNDAY AFTER THE EPIPHANY.

*The Character of the Gospel.*

The blessings of the gospel are offered fully and freely to all. M. Less. Isa. lv.  
Faith is the effectual means whereby these are obtained. Gosp. Matt. viii. 1—13.  
Holy Service, the condition of their enjoyment. E. Less. Isa. lvi.  
A peaceable and forgiving temper the fruit and evidence. Ep. Rom. xii. 16—21.

FOURTH SUNDAY AFTER THE EPIPHANY.

*The Sovereignty of God.*

God, the high and holy one, rules with justice and mercy. M. Less. Isa. lvii.  
He judges hypocrites, and blesses the obedient. E. Less. Isa. lviii.  
Christ commands with authority the material and spiritual powers. Gosp. Matt. viii. 23, 24.  
Rulers receive their authority from God, and we must obey them for conscience sake. Ep. Rom. xiii. 1—7.

FIFTH SUNDAY AFTER THE EPIPHANY.

*God's Judgment and Mercy in his Church.*

Our blindness and misery are caused by our sin, but our salvation is from the grace of God. M. Less. Isa. lix.  
The Church therefore deeply laments her sin and wretchedness, and implores his almighty succour. E. Less. Isa. lxiv.  
Devotedness to God, holy service, and brotherly love, are strictly enjoined on all who profess his name. Ep. Col. iii. 12—17.  
For sinners in the Church, like tares among the wheat, shall be separated and condemned in the Judgment. Gosp. Matt. xiii. 24—30.

SIXTH SUNDAY AFTER THE EPIPHANY.

*The Judgment; the blessed Hope of the Redeemed, and the nature of their Preparation.*

The terrible judgment of the unfaithful, and the glory and blessedness of the New Creation. M. and E. Less. Isa. lxxv. and lxxvi.  
Christ will come to judgment; Gosp. Matt. xxiv. 23—31.  
When his children will appear in glory like him. Ep. 1 John iii. 1, 2.  
Having this hope, they purify themselves even as he is pure; 1 John iii. 12.  
For holiness is the only test of a sincere profession. 1 John iii. 4—10.

SEPTUAGESIMA SUNDAY.

*Man's Duty to his Creator.*

God created all things. M. Less. Gen. i.  
Every man is called to serve him. Gosp. Matt. xx. 1—16.  
Striving earnestly, and perseveringly. Ep. 1 Cor. ix. 24—27.  
And looking for a Sabbath of glorious rest in heaven, as the end of his labour. E. Less. Gen. ii.

## SEXAGESIMA SUNDAY.

*A Ministry is the appointed Means of calling sinners to Salvation.*

Man is fallen and guilty. M. Less. *Gen.* iii.

God is long-suffering and merciful, but just to punish the impenitent. E. Less.

*Gen.* vi.

His word, given to all, is fruitful only when properly received and kept.

*Gosp. Luke* viii. 4—15.

The charge of a faithful minister is arduous and anxious. *Ep.* 2 *Cor.* xi. 19—31.

## QUINQUAGESIMA SUNDAY.

*God's Covenant of Mercy.*

God establishes his covenant of mercy with Noah; M. Less. *Gen.* ix. 1, 2.

And his covenant of blessing with Abraham. E. Less. *Gen.* xii. 1—3.

His mercy must be sought with faith and perseverance. *Gosp. Luke* xviii.

38—42.

Christian love is essential to the character of those who receive it. *Ep.* 1 *Cor.* xiii. 1—13.

## ASH WEDNESDAY.

*Deep and Sincere Repentance.*

God encourages penitents. *Ep.* *Joel* ii. 12—17.

A true fast described, and hypocrisy exposed. *Gosp. Matt.* vi. 16—18.

## FIRST SUNDAY IN LENT.

*Sinners judged, and Christians tried.*

The destruction of Sodom and Gomorrah. M. Less. *Gen.* xix. 1—29.

The Christian is approved in trials and sufferings; *Ep.* 2 *Cor.* vi. 1—10.

Taught by the example of our Lord, when tempted; *Gosp. Matt.* iv. 1—11.

And encouraged by the blessing which rewarded Abraham's faith and obedience.

E. Less. *Gen.* xxiii.

## SECOND SUNDAY IN LENT.

*Faith, Truth, and Purity.*

Rebecca's unbelief and deception. M. Less. *Gen.* xxvii.

Impurity and fraud exposed. E. Less. *Gen.* xxxiv.

Purity and justice enjoined. *Ep.* 1 *Thess.* iv. 1—8.

God's help is obtained by faithful and persevering prayer. *Gosp. Matt.* xv. 21—28.

## THIRD SUNDAY IN LENT.

*Purity amidst Temptation, and Constancy in serving God.*

Purity recommended by Joseph's example. M. Less. *Gen.* xxxix.

And enforced as a christian duty. *Ep.* *Ephes.* v. 1—14.

Decision and perseverance are required in God's service. *Gosp. Luke* xi. 23—28.

Encouragement to walk stedfastly in God's ways, afforded by the end and reward of Joseph's trials. E. Less. *Gen.* xlii.

## FOURTH SUNDAY IN LENT.

*Free and unmerited Grace.*

God's undeserved grace illustrated by Joseph's kindness to his brethren. M. and E. Less. *Gen.* xliii. and xliv.

Christians are heirs of the covenant of promise. *Ep.* *Gal.* iv. 21—30.

God's abounding goodness illustrated in the miracle of the loaves and fishes. *Gosp. John* vi. 1—14.

**FIFTH SUNDAY IN LENT.**

*God our almighty Deliverer from the Bondage of Sin.*

God appears to deliver his people from Egypt, and to bring them to Canaan.

M. Less. *Exod.* iii.

The miserable bondage in which they lay. E. Less. *Exod.* v.

Christ, the God of Abraham, "I AM," our Saviour. Gosp. *John* viii. 46—59.

Came to redeem us to serve God, and that we might receive the promise of an eternal inheritance. Ep. *Heb.* ix. 11—15.

**SUNDAY NEXT BEFORE EASTER.**

*God's Judgments on his People's Enemies. Christ our Example of Obedience and Humility.*

God glorified in his judgments to deliver his people. M. and E. Less. *Exod.* ix. and x.

Christ betrayed, forsaken, denied, mocked, and crucified. 2d M. Less. and Gosp. *Matt.* xxvi. and xxvii.

Having been thus obedient unto sufferings and death, 2d E. Less. *Heb.* v. 7—9.

He is our example of obedience and humility. Ep. *Phil.* ii. 5—11.

**MONDAY BEFORE EASTER.**

Christ suffers and triumphs for his people. 1st Less. *Isa.* lxiii.

Christ betrayed and denied. 2d Less. *Mark* xiv.

**TUESDAY BEFORE EASTER.**

Christ's example of patient endurance, and firm trust. 1st Less. *Isa.* l. 5—11.

Christ condemned and crucified. 2d Less. *Mark* xv.

**WEDNESDAY BEFORE EASTER.**

*Redemption.*

God redeems his people from the grave; M. Less. *Hosea* xiii. 14.

And gives pardon and blessings to the penitent. E. Less. *Hosea* xiv.

The blood of Christ is the means of atonement. Ep. *Heb.* ix. 16—28.

Caiaphas prophesies that Christ should die for all. 2d M. Less. *John* xi. 49—52.

Christ's agony and condemnation. Gosp. *Luke* xxii.

**THURSDAY BEFORE EASTER.**

*The Sacrament of the Lord's Supper.*

Daniel's prophecy of the seventy weeks. M. Less. *Daniel* ix.

God will redeem Israel, and bless them with a new covenant of everlasting salvation. E. Less. *Jeremiah* xxxi.

Christ, at the Passover, enforces the duties of humility and brotherly love. 2d M. Less. *John* xiii.

The Apostle declares the nature and use of the Sacrament. Ep. 1 *Cor.* xi. 17.

Christ condemned and crucified. Gosp. *Luke* xxiii.

**GOOD FRIDAY.**

*The Crucifixion.*

The offering of Isaac, a type of Christ. M. Less. *Gen.* xxii. 1—20.

Christ's humiliation and death foretold. E. Less. *Isa.* liii.

Christ betrayed, denied, judged, and crucified. 2d M. Less. and Gosp. *John* xviii. xix.

He suffered patiently to redeem us, bearing our sins, that we henceforth might live to righteousness. 2d E. Less. 1 *Pet.* ii. 21—25.

His one offering is all sufficient for remission of sin. Ep. *Heb.* x. 1—25.

## EASTER EVEN.

*Baptism a Type of Christ's Death.*

Prisoners delivered from the pit by the blood of the Covenant. M. Less. *Zech.* ix. 11, 12.  
 The Israelites led by the pillar of cloud and fire. E. Less. *Exod.* xiii. 21, 22.  
 (See 1 *Cor.* x. 1, 2.)  
 Christ is buried. 2d M. Less. *Luke* xxiii. 50—56; Gosp. *Matt.* xxvii. 57—66.  
 His participation in our human infirmities a ground of confidence. 2d E. Less.  
*Heb.* iv. 14—16.  
 Our baptism figures burial to sin, and resurrection with Christ. Ep. 1 *Pet.* iii. 17—22.

## EASTER DAY.

*The Resurrection.*

Israel goes out of Egypt. M. Less. *Exod.* xii.  
 Their deliverance completed in the destruction of Pharaoh. E. Less. *Exod.* xiv.  
 Death destroyed by the Resurrection of Christ. Gosp. *John* xx. 1—10.  
 Christ raised, according to David's prediction. (*Ps.* xvi. 10.) 2d E. Less.  
*Acts* ii. 22—26.  
 Believers, dead to sin, are raised to live with Christ. 2d M. Less. *Rom.* vi. 1—11.  
 As risen with him, they should mind heavenly things. Ep. *Col.* iii. 1—7.

## MONDAY IN EASTER WEEK.

*God's People nourished with heavenly Food.*

Manna sent, and water given from the rock. M. and E. Less. *Exodus* xvi. and xvii. (See 1 *Cor.* iv. 4.)  
 Christ shows himself to his disciples, and explains to them that it was necessary he should have suffered. Gosp. *Luke* xxiv. 13—35.  
 He commissions his apostles to teach all nations, and promises his continual presence and support. 2d M. Less. *Matt.* xxviii. 17—20.  
 The Resurrection preached to the Jews; 2d E. Less. *Acts* iii.  
 And to the Gentiles. Ep. *Acts* x. 34—43.

## TUESDAY IN EASTER WEEK.

*Judgment for those who despise Salvation.*

The commandments given. M. Less. *Exod.* xx.  
 The sin and punishment of the golden calf. E. Less. *Exod.* xxxii.  
 Christ's resurrection declared by angels; 2d M. Less. *Luke* xxiv. 1—12.  
 And shown by his appearing to his disciples. Gosp. *Luke* xxiv. 36—48.  
 This truth is the salvation of believers, and the perdition of them who despise.  
 Ep. *Acts* xiii. 26—41.  
 The general Resurrection foretold. 2d E. Less. 1 *Cor.* xv.

## FIRST SUNDAY AFTER EASTER.

*The Authority and Office of God's Ministers.*

God's ministers commissioned with divine authority and power. Gosp. *John* xx. 19—23.  
 The guilt and danger of despising them, and intruding into their office.  
 M. Less. *Numbers* xvi.  
 Salvation by faith in Christ the truth they are appointed to teach. Ep. 1 *John* v. 4—12.  
 False and corrupt teachers exposed. E. Less. *Numbers* xxii.



**SECOND SUNDAY AFTER EASTER.**

*God the Shepherd of his People.*

Israel safe and blest under God's care. M. Less. *Numbers* xxiii. xxiv.  
Christ foretold to deliver and defend them. M. Less. *Numbers* xxiv. 17—19.  
He is the good shepherd, and gives his life for his sheep. Gosp. *John* x. 11—16.  
We should follow his example of patient suffering. Ep. 1 *Peter* ii. 19—25.  
God punishes his people when they wander from him. E. Less. *Numbers* xxv.

**THIRD SUNDAY AFTER EASTER.**

*God's People are required to be Faithful, Holy, and Consistent.*

Moses, on the point to die, exhorts Israel to obedience. M. and E. Less. *Deut.* iv. and v.  
Christ, on the point of departing, comforts his disciples with the prospect of future joy. Gosp. *John* xvi. 16—22.  
Dutiful obedience and consistent conduct enjoined upon Christians. Ep. 1 *Peter* ii. 11—17.

**FOURTH SUNDAY AFTER EASTER.**

*Heavenly mindedness.*

God's people must be devoted to him, M. Less. *Deut.* vi.  
And have no communication with whatever may estrange their hearts from him. E. Less. *Deut.* vii.  
Jesus promises the Holy Ghost. Gosp. *John* xvi. 5—15.  
Every good and perfect gift is from above, and should be received with a suitable disposition. Ep. *James* i. 17—21.

**FIFTH SUNDAY AFTER EASTER.**

*Encouragement to Christian Practice.*

Moses encourages and warns the Israelites. M. and E. Less. *Deut.* viii. ix.  
Christians are enjoined to be doers as well as hearers of the word. Ep. *James* i. 22—27.  
Christ encourages his disciples with the promise of support and peace. Gosp. *John* xvi. 23—33.

**ASCENSION DAY.**

*Christ, ascending to his Glory, appoints a perpetual Ministry.*

The succession of the priesthood. M. Less. *Deut.* x. 6.  
Elijah translated to heaven, his spirit rests upon Elisha. E. Less. 2 *Kings* ii.  
Christ ascends to his glory. 2d M. Less. *Luke* xxiv. 44—53. Ep. *Acts* i. 9—11.  
He appoints a ministry, (Gosp. *Mark* xvi. 15—19), invested with the power of the Holy Ghost. Ep. *Acts* i. 8; Gosp. *Mark* xvi. 20.  
The object of this ministry is to edify and perfect the saints, and maintain unity in the Church. 2d Less. *Ephes.* iv. 1—16.

**SUNDAY AFTER ASCENSION DAY.**

*The Duty of the People to their appointed Ministers.*

God's people are required to attend to his appointed ministers, and to worship in his appointed place. M. Less. *Deut.* xii.  
False teachers denounced, and idolatry to be destroyed. E. Less. *Deut.* xiii.  
We must receive God's gifts, and improve them as good stewards to his glory. Ep. 1 *Peter* iv. 7—11.  
The Comforter promised to support us. Gosp. *John* xv. 26, 27; and xvi. 1—4.

**WHITSUNDAY.***The Gift of the Holy Ghost.*

The Feast of Pentecost appointed. M. Less. *Deut.* xvi. 1—17.  
 The Spirit foretold to rest on Christ. E. Less. *Isa.* xi.  
 Christ promises the Spirit of truth and comfort; Gosp. *John* xiv. 15—31.  
 Who descends visibly at the day of Pentecost; Ep. *Acts* ii. 1—11.  
 And is given to the baptized disciples. 2d E. Less. *Acts* xix. 1—7.  
 And to the Gentiles. 2d M. Less. *Acts* x. 44—48.

**MONDAY IN WHITSUN WEEK.***Spiritual Gifts rightly improved.*

The confusion of speech. M. Less. *Gen.* xi. 1—10.  
 The seventy elders ordained, and a portion of Moses' spirit imparted to them.  
 E. Less. *Numbers* xi. 16—30.  
 To be born of water and of the Spirit, the condition of entering the kingdom of  
 God. Gosp. *John* iii. 3—12; Ep. *Acts* x. 44—48.  
 Gifts are diverse, but the Spirit is one. 2d M. Less. 1 *Cor.* xii.  
 They are to be used to edification. 2d E. Less. 1 *Cor.* xiv. 1—26.

**TUESDAY IN WHITSUN WEEK.***Sound Faith, and holy Practice, the Evidence of being led by the Spirit.*

The commandment is in our hearts, and the obedient are blessed. E. Less.  
*Deut.* xxx.  
 Profession alone not an evidence of the Holy Spirit; M. Less. 1 *Sam.* xix.  
 18—24.  
 But the blessing is given to the obedient and faithful. Ep. *Acts* viii. 14—17.  
 Sound Faith and holy practice are the test of profession. 2d E. Less. 1 *John* iv.  
 1—14.  
 The nature of holy practice set forth. 2d M. Less. 1 *Thess.* v. 12—24.  
 Christ is the only way of salvation. Gosp. *John* x. 1—10.

**TRINITY SUNDAY.***The Doctrine of the Trinity in Unity set forth.*

The Spirit's energy in Creation. M. Less. *Gen.* i.  
 His influence in Regeneration. Gosp. *John* iii. 1—15.  
 The Lord appearing to Abraham. E. Less. *Gen.* xviii.  
 The Lamb worshipped in heaven. Ep. *Rev.* iv. 1—11.  
 Manifestation of the Trinity. 2d M. Less. *Matt.* iii. 16, 17.  
 The Trinity in Unity declared. 2d E. Less. 1 *John* v.

**FIRST SUNDAY AFTER TRINITY.***God is our Strength, and Brotherly Love our Duty.*

God fights for his people. M. Less. *Josh.* x.  
 He is our strength, and we must trust and obey him. E. Less. *Josh.* xxiii.  
 He is the hope and comfort of the poor. Gosp. *Luke* xvi. 19—22.  
 And we are required to love the brethren for Christ's sake. Ep. *John* iv. 7—21.

**SECOND SUNDAY AFTER TRINITY.***We depend wholly upon God, and are bound, as we hope for his Favour, to help the Poor.*

God avenges the weak on their oppressors. M. Less. *Judges* iv.  
 Praise for his help. E. Less. *Judges* v.  
 Brotherly love, shewn by brotherly kindness, the evidence of love to God.  
 Ep. 1 *John* iii. 13—24.  
 The poor invited to the Gospel Feast. Gosp. *Luke* xiv. 21—23.

THIRD SUNDAY AFTER TRINITY.

*The Humble and Lowly are especially the Objects of God's Favour.*

Shown in the blessing of Hannah, M. Less. 1 Sam. ii.  
And the call of Samuel. E. Less. 1 Sam. iii.  
The duty, blessedness, and hope of humility declared. Ep. 1 Peter v. 5—11.  
Christ is the friend of sinners. Gosp. Luke xv. 1, 2.  
There is joy in heaven over repenting sinners. Gosp. Luke xv. 3—10.

FOURTH SUNDAY AFTER TRINITY.

*God is our King.*

God is our King and Governor, (M. Less. 1 Sam. xii.) and claims perfect obedience. E. Less. 1 Sam. xiii. 8—14.  
He commands us to be just and merciful, as accountable to him, Gosp. Luke vi. 36—42.  
And points to the future as the period of retribution, and its glory as the recompense of present trials. Ep. Rom. viii. 18—23.

FIFTH SUNDAY AFTER TRINITY.

*Obedience and Trust.*

The punishment of disobedience—Saul and Amalek. M. Less. 1 Sam. xv.  
The reward of holy trust—David and Goliath. E. Less. 1 Sam. xvii.  
The miraculous draught of fishes. Gosp. Luke v. 1—10.  
Brotherly kindness, forbearance, and trust in God, enforced by the consideration of God's superintending care. Ep. 1 Peter iii. 8—15.

SIXTH SUNDAY AFTER TRINITY.

*The Nature and Blessings of Repentance.*

David having sinned, repents, and obtains mercy. M. Less. 2 Sam. xiii.  
The rebellious Israelites return to their obedience. E. Less. 2 Sam. xix.  
Repentance must be sincere and practical, Gosp. Matt. v. 20—26.  
And shown by dying to sin, and walking in newness of life. Ep. Rom. vi. 3—11.

SEVENTH SUNDAY AFTER TRINITY.

*Death and Life.*

Sin leads to death. M. and E. Less. 2 Sam. xxi. xxiv.  
Death the wages of sin, and eternal life the gift of God. Ep. Rom. vi. 19—23.  
God's goodness and bounty. Gosp. Mark viii. 1—9.

EIGHTH SUNDAY AFTER TRINITY.

*The Witness of the Spirit.*

Sons of God receive the witness of the Spirit of adoption. Ep. Rom. viii. 12—17.  
The Spirit of truth known by its fruits; illustrated by the disobedient prophet, M. Less. 1 Kings xiii.  
And Elijah with the widow of Zarephath. E. Less. 1 Kings xvii.  
We are cautioned against false prophets, and furnished with a test to know them. Gosp. Matt. vii. 15—21.

NINTH SUNDAY AFTER TRINITY.

*The Help of the Spirit.*

The effectual help of the Spirit displayed in Elijah's power, M. Less. 1 Kings xviii.  
And our dependence on that help in Elijah's weakness and distrust. E. Less. Kings xix.  
God will strengthen us to overcome, or escape in all temptation. Ep. 1 Cor. x. 1—13.  
In seeking spiritual good, we should be as prudent and earnest as worldly men in the pursuit of their objects. Gosp. Luke xvi. 1—9.

## TENTH SUNDAY AFTER TRINITY.

*Repentance—Hope for the Vilest, and the Danger of Delay.*

The vilest sinners are accepted on their repentance. M. Less. 1 Kings xxi. 27—29.

Encouragement to hope, from the consideration that every good gift, and every holy disposition is from the Spirit. Ep. 1 Cor. xii. 1—11.

The impenitent warned by the miserable end of Ahab, E. Less. 1 Kings xxii. And the awful fate of Jerusalem. Gosp. Luke xix. 41—48.

## ELEVENTH SUNDAY AFTER TRINITY.

*Humility is essential to Penitence.*

The blessing given to humble obedience. M. Less. 2 Kings v. 13, 14.

The judgment upon pride and wickedness. E. Less. 2 Kings ix. 30—37.

The Pharisee rejected, and the Publican received. Gosp. Luke xviii. 9—14.

St. Paul's humility. Ep. 1 Cor. xv. 9, 10.

## TWELFTH SUNDAY AFTER TRINITY.

*Judgment and Mercy.*

Baal's worshippers destroyed M. Less. 2 Kings x.

Israel carried away captive for their sin. E. Less. 2 Kings xviii. 11, 12.

Hezekiah blessed for obedience and piety. E. Less. 2 Kings xviii. 1—7.

The glory of the Law, but more exceeding glory of the Gospel. Ep. 2 Cor. iii. 4—9.

The deaf and stammerer cured. Gosp. Mark vii. 31—37.

## THIRTEENTH SUNDAY AFTER TRINITY.

*The Covenant of Promise.*

God, delivering Jerusalem from Sennacherib, promises to save and bless the remnant of Judah. M. Less. 2 Kings xix. 30, 31.

Josiah and his people covenant to keep all God's commandments. E. Less. 2 Kings xxiii. 3.

The covenant of God in Christ was before the giving of the Law. Ep. Gal. iii. 16—22.

Love to God and man the conditions of the gospel covenant. Gosp. Luke x. 23—37.

## FOURTEENTH SUNDAY AFTER TRINITY.

*Salvation by Grace, its Fruits, and the danger of neglecting it.*

God declares his judgments to an unfaithful and revolted people. M. Less. Jer. v.

He calls them to repentance and holiness, threatening vengeance if they continue in sin. E. Less. Jer. xxii.

The works of the flesh, and the fruits of the Spirit, stated and contrasted. Ep. Gal. v. 16—23.

Christ's people are led by the Spirit, and have crucified the flesh. Ep. Gal. v. 16, 18, 24.

The lepers cleansed. Gosp. Luke xvii. 11—19.

## FIFTEENTH SUNDAY AFTER TRINITY.

*God is our Father.*

The filial obedience of the Rechabites condemns the Jews. M. Less. Jer. xxxv. God's judgment denounced on their impenitence, disobedience, and obstinacy.

E. Less. Jer. xxxvi.

We are enjoined to serve God, and trust his providential care. Gosp. Matt. vi. 24—34.

Believers are crucified to the world and renewed in Christ. Ep. Gal. vi. 14—16.

SIXTEENTH SUNDAY AFTER TRINITY.

*The Authority and Office of God's Ministers.*

God sends Ezekiel, warning him to be faithful and courageous. M. Less. *Ezek. ii.*

He denounces uncalled, deceiving, and mercenary teachers. E. Less. *Ezek. xiii.* Christians receive strength, wisdom, and blessings, through the labour, intercession, and power of God's ministers. Ep. *Ephes. iii. 13—21.*

Their office to awaken by the word of God from the death of sin, represented by raising a corpse to life. Gosp. *Luke vii. 11—17.*

SEVENTEENTH SUNDAY AFTER TRINITY.

*Our Responsibility as Individuals, and our Duty as Members of the Church.*

The righteous shall deliver only their own souls by their righteousness. M. Less. *Ezek. xiv.*

God's ways are equal and just, to pardon the reclaimed offender, and to condemn the apostate. E. Less. *Ezek. xviii.*

We are enjoined to walk in lowliness, meekness, and forbearance, preserving unity and peace in the Church. Ep. *Ephes. iv. 1—6.*

Pharisaical pride and self-righteousness condemned. Gosp. *Luke xiv. 1—11.*

EIGHTEENTH SUNDAY AFTER TRINITY.

*Obedience enforced by the Prospect of Judgment.*

Israel condemned for disobeying God's commands and profaning his Sabbaths. M. Less. *Ezek. xx.*

The terrible judgments inflicted on them in consequence. E. Less. *Ezek. xxiv.*

Christ declares the great commandments. Gosp. *Matt. xxii. 34—40.*

He is exalted with power above his enemies. Gosp. *Matt. xxii. 41—46.*

Believers enriched with heavenly gifts, and confirmed to the end, that they may be blameless in the day of his coming. Ep. *1 Cor. i. 4—8.*

NINETEENTH SUNDAY AFTER TRINITY.

*Holy Decision and Confidence in serving God.*

We are enjoined not to follow evil example, but to serve God in all holiness. Ep. *Ephes. iv. 17—32.*

God gives needful strength to the helpless. Gosp. *Matt. ix. 1—8.*

The noble example of the three children threatened with the fiery furnace; (M. Less. *Dan. iii.*)

And of Daniel, threatened with the den of lions. E. Less. *Dan. vi.*

TWENTIETH SUNDAY AFTER TRINITY.

*We are called to prepare for Judgment.*

God's people warned of his coming, and exhorted to repent. M. Less. *Joel. ii.*

God's controversy with his people, and the holy duty he requires. E. Less. *Micah vi.*

We are exhorted to circumspection, diligence, heavenly wisdom, and fervent devotion; Ep. *Ephes. v. 15—21.*

Not daring to neglect or resist the call of the Lord, (Gosp. *Matt. xxii. 1—7,*)

And being careful to be found duly prepared at his coming. Gosp. *Matt. xxii. 11—14.*

TWENTY-FIRST SUNDAY AFTER TRINITY.

*Faith.*

Faith opposed to a worldly spirit. M. Less. *Habak. ii. 4.*

Faith in Christ's word. Gosp. *John iv. 46—54.*

The Christian's conflict—the whole armour of God required, and faith his chief defence. Ep. *Ephes. vi. 10—20.*

Exhortation to hear and obey the voice of Wisdom. E. Less. *Prov. i.*

## TWENTY-SECOND SUNDAY AFTER TRINITY.

*The Perseverance of the Faithful.*

The upright kept in their uprightness. M. Less. *Prov.* ii. 5, 8—11, 20—22.  
 Their safety and blessedness. E. Less. *Prov.* iii. 1—26.  
 The apostle declares his confidence that the Philippians will be enabled to persevere to the end. Ep. *Phil.* i. 3—11.  
 God's forgiveness of our debts may be revoked through our unworthy conduct : hence we must be careful to persevere in the way of uprightness. Gosp. *Matt.* xviii. 35.

## TWENTY-THIRD SUNDAY AFTER TRINITY.

*The Christian's Duty and Hope.*

The conduct and recompense of righteousness and wisdom, contrasted with those of sin and folly. M. and E. Less. *Prov.* xi. xii.  
 The performance of every duty to man is compatible with the service God requires; and we are not to plead God's name to excuse us from our lawful obedience and duty. Gosp. *Matt.* xxii. 15—22.  
 The guilt and end of the wicked; and the conduct and hope of Christians. Ep. *Phil.* iii. 17—21.

## TWENTY-FOURTH SUNDAY AFTER TRINITY.

*Growth in Grace, and Watchfulness in keeping the Heart.*

The advantages of prudence. M. Less. *Prov.* xiii. 1, 3, 6, 13—16, 18, 20.  
 True wisdom proceeds from a pure heart. E. Less. *Prov.* xiv. 2, 5—9, 12, 14, 22, 25—27, 32—34.  
 Faith is the means whereby we obtain deliverance from our infirmities. Gosp. *Matt.* ix. 18—26.  
 The apostle rejoices over the spiritual attainments of the Colossians; Ep. *Col.* i. 3—8.  
 And desires that they may yet continue to grow in all grace. Ep. *Col.* i. 9—12.

## TWENTY-FIFTH SUNDAY AFTER TRINITY.

*Dependence upon God in all things.*

We are enjoined to walk in the fear of God, who knows our heart, M. Less. *Prov.* xv. 3, 8, 11, 16, 25, 26, 28, 33.  
 And overrules all things. E. Less. *Prov.* xvi. 1—9, 20, 25, 33.  
 Christ our righteousness. Ep. *Jer.* xxiii. 5—8.  
 The blessings he imparts, received as an evidence of his Divine mission. Gosp. *John* vi. 5—14.

**HOLY DAYS,**

NOT INCLUDED IN THE PRECEDING ANALYSIS.

## ST. ANDREW.

Ready obedience to our heavenly calling. Ep. *Rom.* x. 9—21. Gosp. *Matt.* iv. 18—22.

## ST. THOMAS.

Faith in Christ. Ep. *Ephes.* ii. 19—22. Gosp. *John* xx. 24—31.

## ST. STEPHEN.

Faith, patience, and love for enemies. Less. and Ep. *Acts* vi. 8, to vii. 60. Gosp. *Matt.* xxiii. 37.

## ST. JOHN THE EVANGELIST.

The light of truth. Less. *Rev.* i. and xxii. Ep. 1 *John* i. 1—10. Gosp. *John* xxi. 24.



INNOCENTS.

Purity of life, and suffering for the faith. Ep. *Rev.* xiv. 4, 5. Gosp. *Matt.* ii. 16—18.

CONVERSION OF ST. PAUL.

Perceiving and following the truth. Less. *Acts* xxii. 1—21. Ep. *Acts* ix. 3—6, 20—22. Gosp. *Matt.* xix. 30.

PURIFICATION.

Purity of heart through Christ. Ep. *Mal.* iii. 1—4. Gosp. *Luke* ii. 22—40.

ST. MATTHIAS.

True and false pastors. Ep. *Acts.* i. 16—20, 21—26. Gosp. *Matt.* xi. 25—30.

ANNUNCIATION.

The name and office of the Saviour. Ep. *Isa.* vii. 14. Gosp. *Luke* i. 31—33.

ST. MARK.

Stedfast abiding in the truth. Ep. *Ephes.* iv. 11—16. Gosp. *John* xv. 1—11.

ST. PHILIP AND ST. JAMES.

Firm and resolute faith in Christ. Less. *John* i. 43—51. Ep. *James* i. 1—12. Gosp. *John* xiv. 1—14.

ST. BARNABAS.

Right use of the gifts of the Spirit. Less. *Acts* xiv. xv. 1—35. Ep. *Acts.* xi. 22—24, 28—30. Gosp. *John* xv. 16.

ST. JOHN BAPTIST.

Holy courage, and repentance in hope of salvation. Less. *Mal.* iii. iv.; *Matt.* iii. xiv. 1—12. Ep. *Isa.* xl. 1—11. Gosp. *Luke* i. 76—80.

ST. PETER.

The office, authority, and blessing of God's ministers. Less. *Acts* iii. iv. Ep. *Acts* xii. 1—11. Gosp. *Matt.* xvi. 13—19.

ST. JAMES THE APOSTLE.

Following Christ through trials. Ep. *Acts.* xii. 1, 2. Gosp. *Matt.* xx. 22, 23.

ST. BARTHOLOMEW.

Receiving God's word. Ep. *Acts* v. 14. Gosp. *Luke* xxii. 28—30.

ST. MATTHEW.

Renouncing covetousness. Ep. *2 Cor.* iv. 1—4. Gosp. *Matt.* ix. 9—13.

ST. MICHAEL, AND ALL ANGELS.

The service of angels. Less. *Gen.* xxxii. 1, 2, 24—30; *Dan.* x. 5—21; *Acts* xii. 7—11; *Jude* 6—9. Ep. *Rev.* xii. 7—12. Gosp. *Matt.* xviii. 10.

ST. LUKE.

Diligence in faithfully preaching God's word. Less. *Job* i. 1—5. Ep. *2 Tim.* iv. 5. Gosp. *Luke* x. 1, 2.

## ST. SIMON AND ST. JUDE.

Unity in the Church, and constancy in the faith. Less. *Job* xxiv. xxv. xlii.  
Ep. *Jude* 1—8. Gosp. *John* xv. 17—27.

## ALL SAINTS.

The conduct and reward of the saints our example and encouragement. Less.  
*Heb.* xi. 33, to *Heb.* xii. 7; *Rev.* xix. 1—16. Ep. *Rev.* vii. 2—12. Gosp.  
*Matt.* v. 1—12.

The *Collect* has not been included, because the object of the Analysis is to show the principles of the Church as they rest on the Bible. It will be found to afford a practical application of the subject for the day, or to embody it in a comprehensive and simple petition.

This article forms a supplement to the paper on Psalmody which appeared in our last Number. It will be received as an evidence of the caution and patience with which our volume of Psalms and Hymns has been prepared: and while it affords a key to the subjects and arrangement of the Hymns, it may be found a material help in the study and use of the Liturgy.

## FOREIGN ECCLESIASTICAL INTELLIGENCE, &amp;c.

MARTYRDOM OF LOUIS XVI.—On the 21st of January, the forty-third anniversary of the Martyrdom of Louis XVI. was celebrated in all the churches of Paris. A vast concourse of persons attached to the ancient dynasty were present, dressed in deep mourning; and considerable crowds were collected at the expiatory monument, in the Rue d'Anjou.

THE HOLY ORDER OF ST. JOHN OF JERUSALEM has recently been revived at Rome. On Christmas-day, the church of St. Francis, belonging to the Knights, after undergoing an entire restoration, was reopened for public worship. Several of the Knights, in full costume, were present at the celebration of high mass; and on the 1st of January they were admitted to an audience with his Holiness, who assured them of his readiness to grant his favour and protection to their illustrious order.

CHOLERA.—A grand *Te Deum* was performed in the church of St. Mark, at Venice, on New Year's-day, in thanksgiving for the cessation of the cholera. During the seventy-two days the disease prevailed, from October 9 till December 20, there were 661 cases, of which 358 were mortal, out of a population of 112,000 souls.

ACADEMICAL DEGREES IN PRUSSIA.—An ordinance has been issued, that no person shall henceforward be allowed to edit a journal in Prussia, who has not taken an academical degree.

BOOKS AND MANUSCRIPTS IN PORTUGAL.—There have been discovered, in eighteen of the principal abbeys of Portugal, 349,800 printed books, besides several thousands of rare MSS.

CENSUS OF THE GRAND DUCHY OF HESSE-DARMSTADT.—According to the last census, the population of the Grand Duchy of Hesse-Darmstadt amounts to 760,691 souls. The Protestants amount to 543,773; the Catholics to 197,746; the other Christian sects to 1485; and the Jews to 24,690. From 1816 to 1834, the population has been augmented by 130,000 souls.

BELGIC CHURCHES AND CHAPELS.—In Belgium there are 2650 parish churches and chapels of ease, besides 839 private chapels.

# ORGANO-HISTORICA;

*Or, the History of Cathedral and Parochial Organs.*

NO. XXVII.—THE ORGAN AT ST. PETER'S, WALWORTH.

WE present our readers with the description of another organ, built by Mr. Lincoln. It was erected in 1825, and opened by Mr. Purkis, the organist, at the consecration of the newly-erected church at Walworth. It is an instrument of the first class, and contains the following stops:—

## GREAT ORGAN.

- 1 Stop Diapason.
- 2 Open ditto.
- 3 Ditto ditto
- 4 Principal.
- 5 Twelfth.
- 6 Fifteenth.
- 7 Tierce.
- 8 Sexquialtra, 3 ranks.
- 9 Mixture, 2 ditto.
- 10 Trumpet.
- 11 Clarion.
- 12 Pedal pipes.

844 pipes.

## CHOIR ORGAN.

- 1 Stop Diapason.
- 2 Dulciana.
- 3 Open Diapason.
- 4 Flute.

- 5 Principal.
- 6 Fifteenth.
- 7 Cremona and Bassoon.

401 pipes.

## SWELL.

- 1 Stop Diapason.
- 2 Open ditto.
- 3 Double Diapason.
- 4 Principal.
- 5 Trumpet.
- 6 Hautboy.
- 7 Clarion.

294 pipes.

Choir, 401 ditto.  
Great organ, 844 ditto.

Total number of pipes 1539

The compass of the great and choir organs is from G G (including G G sharp) to F in alt, 59 notes; that of the swell from C in the tenor, to F in alt, 42 notes; the swell keys extend to the bottom, and then communicate with the choir organ. The quality of tone in this instrument is rich and powerful; the reed stops are very delicately voiced, especially those in the swell. The pedal pipes are double diapasons to C C C, and then break into unisons below. There is an octave and a half of German pedals, which act on the keys of either the great or choir organ. The great organ has three composition pedals. Although the instrument has not the advantage of standing in a favourable situation for sound, it is, nevertheless, very effective in the church.

## LAW REPORT.

## No. XXXIX.—ANNUITIES CHARGED ON A BENEFICE.

COLEBROOK AND OTHERS v. LAYTON.\*

A RULE was obtained, calling upon the plaintiffs to show cause why the judgment in this case, which was upon a warrant of attorney, should not be set aside. The rule was grounded upon an affidavit of the defendant, stating that he was the vicar of the vicarage and parish Church of Chigwell in Essex, and curate of the perpetual curacy of Theydon Bois in that county; that the plaintiffs were "the trustees of the estate and property of the United Empire and Continental Life Association;" that at the time of the agreement for the purchase of the annuity thereafter mentioned, it was expressly agreed, that the same should be charged and chargeable upon the above mentioned ecclesiastical benefices, which were to be demised to a trustee for a certain term of years; and that payment of the annuity should be further secured by a bond and warrant of attorney of the defendant, with a judgment to be entered up thereon, "for the purpose of charging

deponent's respective benefices with the payment thereof in manner thereafter mentioned." The affidavit then set out an indenture, dated the 3d of September, 1824, to which there were several parties, and whereby, in consideration of the sum of 2000*l.* paid by the plaintiffs to the defendant, the latter granted to the plaintiffs an annuity of 237*l.* 2*s.*, to be yearly issuing and payable by, and from, and out of, and charged and chargeable upon the said several benefices, and the glebe lands, messuages, tithes, tenements, oblations, obventions, profits, and emoluments thereof; such annuity to be paid quarterly. The deed contained the usual covenant for payment of the annuity; a power of distress if the same were in arrear twenty-one days; or if in arrear thirty days, a power to enter upon and take and receive the rents and profits of the respective livings, and satisfy the annuity; and it contained a demise by the defendant of the same benefices to

\* A Clergyman purchasing an annuity, agreed that it should be charged on his benefice, and the payment secured by a bond and warrant of attorney, with a judgment to be entered up thereon, for the purpose of charging the benefice. By the deed of grant the annuity was made payable on certain days and chargeable on the benefice, with a power of distress, &c.: it also contained a demise of the benefice to a trustee, with a power in default of payment to receive the tithes, rents and profits, &c. It was thereby also declared, that the bond and warrant of attorney (referred to in the deed as having been already prepared, and meant to bear even date with, and to be executed and given at the same time as the deed,) and the judgment to be entered up thereon, should be further securities for the annuity; and that immediately after such judgment the creditors might sue out execution, and do such other acts as might be necessary for obtaining a sequestration: and that as often as the annuity should be in arrear, they might put in force such writ of sequestration. The condition of the bond, (after reciting the agreement for purchase of the annuity, and for securing the same by such bond, warrant of attorney, and judgment, reciting also the deed of grant,) was declared to be for the due payment of the annuity on certain days. The warrant of attorney gave authority to receive a declaration at the suit of the plaintiffs, in an action of debt on a bond, describing it as a bond of even date with the warrant of attorney, executed by the grantor of the annuity, and given to the grantees, and to suffer judgment. The defeazance recited, that it was given to secure the payment of an annuity of the amount mentioned in the bond, payable on the same days as in the condition of the bond was expressed.

On a motion to set aside the judgment on this warrant of attorney, on the ground that it was a charge on the benefice: held, that this did not sufficiently appear, the reference in the warrant of attorney to the bond amounting to no more than a description of the bond, its date, the parties to it, and the time at which the annuity was to be paid, and not incorporating the terms of the deed of grant (recited in the bond) with the warrant of attorney, so as to make the latter operate as a charge on the benefice; and this being an application to set aside a judgment for irregularity, the rule was discharged with costs.

one Christopher Godmond (a trustee on behalf of the plaintiffs) to hold to him for ninety-nine years (if the defendant should so long live), upon trust, until default of payment of the annuity, to permit and suffer the defendant to take the tithes, oblations, and obventions, rents and profits thereof; and after default, then upon trust to take and receive the same to himself, the said Christopher Godmond; and thereout, or by demising, selling, leasing, or mortgaging the same, to raise sufficient to satisfy the said annuity and such parts thereof as should from time to time become due; and there was a power to redeem the annuity at a sum agreed upon. The deed further contained an agreement or declaration between the plaintiffs and defendant, that the bond and warrant of attorney (referred to in the said deed as having been already prepared, and intended to bear an even date with and to be executed and given at the same time as the deed and the judgment to be entered up on the warrant of attorney) should be further securities for the payment of the annuity; and that immediately after judgment should be so entered up, the plaintiffs might sue out and prosecute such execution or executions by virtue of the said judgment, and do all such other acts, as might be necessary for obtaining a sequestration or sequestrations of the said vicarage and curacy; and that as often as the annuity should be in arrear, they might proceed under such sequestration and sue out execution upon or by virtue of the said judgment by *feri facias de bonis ecclesiasticis*, or *de bonis propriis*, or any other writ whatsoever, or take such other proceeding thereon as they should think fit.

The affidavit further stated that the bond was in fact executed and the warrant of attorney given at the same time, and bore even date, with the aforesaid grant; and that the warrant of attorney was given for the express purpose of charging the said vicarage and curacy with the payment of the annuity, and for the purpose of enabling the plaintiffs to sue out the before-mentioned executions. The bond was in the usual form. The

condition thereof (after reciting the contract for the purchase of the annuity, and that it had been agreed that the same was to be secured by such bond and warrant of attorney and the judgment to be entered up thereon, and reciting the deed of grant) was declared to be for the due payment of the annuity during its continuance by even quarterly payments on certain specified days, and for paying in a certain event 2000*l.* for the repurchase thereof. The warrant of attorney authorized the parties named to appear for the defendant, and to receive a declaration at the suit of the plaintiffs in an action of debt on a bond (describing it as a bond of even date with the warrant of attorney, under the hand and seal of the defendant, and given to the plaintiffs) and to suffer judgment in such action in the usual manner. The defeazance to this warrant of attorney recited that it was given to secure the payment of one annuity of 237*l.* 2*s.*, during the life of the defendant, by even quarterly payments, on the 3d of March, the 3d of June, the 3d of September, and the 3d of December, the first payment to be made on the 3d day of December next, "as in and by the condition to the bond or obligation referred to by the said warrant of attorney is more particularly expressed in that behalf;" and it authorized the plaintiffs when and as often as the annuity or any part thereof should be in arrear for the space of twenty-one days after the days appointed for payment thereof, to sue out such execution or executions upon or by virtue of the said judgment by one or more writ or writs of *feri facias de bonis ecclesiasticis*, or *de bonis propriis*, or both, or any writ or writs, or to take and adopt such other proceedings, as they should think fit, for the recovery of the annuity and all costs.

Sir James Scarlett and F. Pollock showed cause in the present term. There is no ground for setting aside this judgment. The validity of it depends solely on the warrant of attorney; and as there is nothing on the face of that instrument to show it was given with intent to charge, and that it does charge, the benefices, contrary to the

15th Eliz. c. 20, it is quite unobjectionable, although the consequence of any execution which may issue upon the judgment founded on it may be to affect the profits of the living. The want of any objection apparent upon the face of the warrant of attorney clearly distinguishes this case from *Flight v. Salter*, and brings it within the principle recognised in the cases of *Gibbons v. Hooper*, and *Wynne v. Robinson*, and further sanctioned by the judgment of this court in *Moore v. Ramsden*.

*Follett, contra.* It is not intended to question the correctness of the decision in *Gibbons v. Hooper*, and the class of cases which have followed it. This is clearly distinguishable. The fair result of all the authorities is this: where the court is satisfied that the warrant of attorney was given with an intent that it should operate as a charge upon the benefice, there the judgment founded upon it cannot be supported: but where nothing appears necessarily leading to the conclusion that it was given with such intent, the judgment is free from objection, though the consequence may happen to be, that the profit of the living will probably be taken in execution. If this is the correct rule, and is to be applied to the present case, the judgment must be set aside. In the first place, it is sworn by the defendant (and is not denied) that the warrant of attorney was given for the express purpose of charging the defendant's vicarage and curacy, and of enabling the plaintiffs to sue out the executions mentioned in the grant, obviously meaning the obtaining of sequestration immediately upon the execution of the deed. [*Littledale, J.* Can we take this from the affidavit? We must look to the language of the warrant of attorney to ascertain whether it is or is not a charge upon the living.] The affidavits unanswered are sufficient evidence of the intent of the parties. At all events, the court is not to look to the warrant of attorney alone. Here the deed of grant, the bond, and the warrant of attorney, all bear even date, were executed and given at one and the same time, and all in pursuance of a previous agreement to that effect. They constitute

together one assurance. If the recitals and powers contained in the deed were expressly contained in the warrant of attorney, it could not be disputed that the latter would be bad; but those statements are virtually and sufficiently incorporated with the warrant of attorney. It expressly refers to the bond, which it minutely describes, and the defeazance refers to it, for it is there stated that the warrant of attorney is given as a security for payment of the annuity in the manner more expressly pointed out by the condition of the bond. The bond too as distinctly refers not only to the deed of grant, but to the agreement previously made, and the stipulation relative to the several securities. The warrant of attorney so expressly refers to the bond, and the bond to the deed, as to make it clear that the warrant of attorney was given with intent to charge the benefices; and, if so, it is void. The ground on which the court, in *Flight v. Salter*, set aside the judgment, was, that the party giving the warrant of attorney had attempted to do indirectly what the law would not permit him to do directly; and that is equally applicable here, unless it is to be held indispensable that the intention of the parties to charge the living by the warrant of attorney should be expressed in so many words therein. *Gibbons v. Hooper* cannot be said to govern the present case. There the warrant of attorney did not refer to the deeds, and there was nothing necessarily connecting the deeds with the transaction in respect of which the warrant of attorney was given.

LITTEDALE, J. I am of opinion that the rule must be discharged. In *Flight v. Salter*, it was expressly recited in the warrant of attorney, that it was given to secure the annuity which was to be charged on the living. Here the warrant of attorney does not refer to the deed of grant. It is in the common form which would be adopted for providing payment of an annuity secured by bond, but not charged, or intended to be charged, upon any living. It is true there is some incidental mention of the bond in the warrant of attorney. The warrant itself, instead of simply stating a



declaration in an action of debt on bond, describes that bond by mentioning the date, and showing it to have been given by the defendant to the plaintiffs; and the defeazance notices it by stating that the warrant of attorney is given to secure the payment of a certain annuity on given days, and that the first payment is to be made on the 3d of December then next ensuing, "as in and by the condition to the bond or obligation referred to by the warrant of attorney is more particularly expressed in that behalf." But this reference to the bond in the warrant of attorney amounts to no more than a mention of that instrument by way of identifying it as the bond on which the action is to be brought; and the mention of it in the defeazance to no more than a precise and distinct reference to the times for, and the commencement of, the quarterly payments. This does not bring the case within the authority of *Flight v. Salter*. The stipulation in the defeazance, that a *feri facias de bonis ecclesiasticis* may be taken out for the arrears of the annuity, is wholly immaterial. If any execution in consequence of arrears could have issued, that writ might have been resorted to as well as any other, without any express stipulation; and the permission given to make use of it was quite unnecessary.

TAUNTON, J. I am of the same opinion. It is sufficient to say that I think this case governed by *Gibbons v. Hooper*, and the decisions which have followed it; but even without those authorities, I should have thought this warrant of attorney was not void under the 13 Eliz. c. 20, the primary object of which was to avoid leases made by persons not residing upon and serving their cures. Another of the reasons for passing it is given by Lord Kenyon in *Movys v. Leake*. But without advertng to what are generally understood to have been the objects of the act, and looking at the language of the clause on which this application is founded, and which declares that all chargings of such benefices shall be void, I think that to bring the case within the statute there must be an actual charging; and that the intention of the parties to charge, where no

charge is actually made, is not sufficient. In *Flight v. Salter* the warrant of attorney did operate as a charge on the benefice. There the warrant of attorney recited the deed and made it part of the warrant of attorney. The provisions of the deed in substance were, that *Flight* was to be at liberty forthwith to obtain a sequestration, though no default might have taken place in the payment of the annuity; and this sequestration was to be a continuing sequestration during the continuance of the annuity even though it should be regularly paid. After reciting this, the defeazance to the warrant of attorney expressly alleged, that that warrant was given, and judgment was to be entered up thereon, to the intent that a sequestration might be obtained and continued, pursuant to the agreement before mentioned. The present case is widely different. There is no reference at all in the warrant of attorney to the deed of grant, and the reference to the bond is no more than a description of the bond, its date, and the parties to it, and of the times at which the annuity is to be paid. Such a reference does not, because the bond itself also refers to the deed, so incorporate the deed with the warrant of attorney as to give rise to the objection which the court relied upon in *Flight v. Salter*. There, when the terms of the warrant of attorney were acted upon, the plaintiff did charge the living, for he made the sequestration a continuing security for the growing payments of the annuity. In this case the warrant of attorney would authorize no such proceeding. The power to sue out a writ of *feri facias de bonis ecclesiasticis*, does not alter the case; no execution is to be sued out but when the annuity is in arrear. In such an event that writ, equally with any other, might have been sued out without any express authority provided by the defeazance.

PATTESON, J. I am also of opinion that this rule must be discharged. Without going the length of saying that the object and intent of the parties to the warrant of attorney must necessarily appear upon the defeazance to it, I am of opinion that it must

appear that their intention of charging the benefice has in fact been accomplished; in other words, that the benefice is by the warrant of attorney so far actually charged, that the party to whom the warrant of attorney is given, following the authority which it confers, would, but for the provisions of the statute of Elizabeth, obtain an actual charge on the living. Now, whatever may have been the intention of the parties here, it is quite clear to my mind that they have not, by this warrant of attorney, charged the living. If it were their object, they have failed to do so. The defeazance only gives a power to issue a writ of *feri facias de bonis ecclesiasticis* in case the annuity is not paid, and then only for the arrears. If, by means of the writ, those arrears should be obtained, it would have no further operation, and any sequestration founded upon it would be at an end. For though it is said in the books that a sequestration is a continuing writ, by that is meant that it is a continuing execution for the purpose of levying a given sum,

viz. that for which the writ of *feri facias de bonis ecclesiasticis* issues, and no further. That sum, in the present case, could only be the amount of arrears due. Even, therefore, if by referring to the deed, and gathering from that the intention of the parties, I should be of opinion that they meant the warrant of attorney so to operate as to create a perpetual charge on the benefice, it is sufficient to say they have not, by the warrant of attorney, carried that object into effect. The rule for setting aside the judgment must therefore be discharged.

Sir J. Scarlett applied that it might be discharged with costs.

LITTLEDALE, J. This is an application to set aside a judgment for irregularity, the alleged irregularity being that the warrant of attorney is void, and that, consequently, there is nothing to support the judgment. Rules to set aside proceedings for irregularity, if discharged, are usually discharged with costs; and we think this case must follow the general rule.

Rule discharged with costs.

## MONTHLY REGISTER.

### BATH PETITION FOR THE RESTORATION OF CONVOCATION.

A SYNOD of the Deanery of Bath was holden at Weymouth House, Bath, on Monday, the 15th ult., by the Archdeacon of Bath, agreeable to requisition of the Clergy of that deanery, to petition his Majesty to revive the dormant functions of Convocation. The Synod was opened with a selection of prayers from the Liturgy. The Venerable Archdeacon Moysey then opened the business of the day by expressing his long conviction of the absolute necessity of Convocation.

The Rev. W. D. Willis, rural dean of Bath, then moved the adoption of the petition, in a speech of great argument and eloquence, for which we regret that we have no room. He was followed by the Rev. M. M. Jelly, Gunning, and Marriot, and the petition was adopted unanimously.

On the 18th ult., a Synod of the

Deanery of Bedminster was convened by the Archdeacon of Bath, agreeable to requisition, for the purpose of adopting the same petition. The meeting was opened by a selection of prayers from the Liturgy.

The adoption of the petition, which we give at length below, was moved by the Rev. Israel Lewis, of Long Ashton, and seconded by the Rev. Henry Thompson, of Wrington.

The meeting was addressed by those gentlemen, and also by the Revs. James Phillott, Z. H. Biddulph, — Kitson, and another gentleman, whose name we did not learn, but who eloquently demonstrated, from the position of the American Episcopal Church, with which he was well acquainted, the practical advantage of Convocations. The petition agreed to by the Deanery of Bath was then

adopted; so that now the whole Archdeaconry of Bath will petition the Crown for the restoration of this important article of church discipline.

This example will, we have no doubt, not be lost upon the Clergy at large, or indeed upon the laity.

"To the King's Most Excellent Majesty.

"We, your Majesty's dutiful and loyal subjects, the Archdeacon of Bath, and the Rural Dean and Clergy of the Deanery of Bath and Wells, beg leave to assure your Majesty of our sincere and undiminished attachment to your Majesty's royal throne and person.

"We most humbly represent to your Majesty, that the holding of Synods, General, Provincial, and Diocesan, for the settlement of matters ecclesiastical, has, from the primitive, and in all succeeding times, been deemed to be an inherent and inalienable right in the Church catholic, as well as in each of its particular branches.

"That the holding of such Synods is manifestly essential to securing, under God, the due efficiency of the Church, as a Divine institution, ordained for the maintenance and extension of Christ's holy religion in all ages, by adapting its circumstantial to the varying exigencies of successive times.

"That by the peculiar constitution of these realms in Church and State, the Convocation of the Clergy has now, for upwards of a thousand years, been constantly held and allowed to be the legitimate synod of the Church of England; and that from its free deliberations and decisions, in due subordination to the royal supremacy,

in matters ecclesiastical, and the civil prerogative, great and manifold advantages did from time to time accrue to this Church and nation. But we humbly submit unto your Majesty, that since the year of our Lord 1717, although the Convocation in each of the provinces of Canterbury and York has been duly assembled under the Royal Writs at the commencement of each new Parliament, the Royal License, without which no "canon can be enacted, nor put in use," by authority, from such Convocation has been constantly withheld.

"That in consequence hereof, many matters of pressing necessity to the Church have been neglected and postponed, and much of anomaly and irregularity has invaded the Establishment, to the great detriment of its moral and religious influence upon the community; which evils and necessities can alone be adequately and legitimately remedied by the deliberation and decisions of this the constitutional assembly of the Church.

"We therefore humbly pray that it may please your gracious Majesty, in your wisdom and fatherly care, as Defender of the true Protestant faith, and of the Church by God's providence established in these realms, to grant the Convocation of the Clergy the license (formerly accorded by your royal predecessors) to consult upon, and propose to your Majesty, such measures as, by Divine assistance, may tend to rectify abuses, supply defects, and conduce to the efficiency of the Church, as the sacred instrument of upholding and diffusing the pure religion of the gospel, and thereby of most effectually securing the safety, honour, and welfare of your Majesty and your dominions."

## POLITICAL RETROSPECT.

His Majesty opened the Session of Parliament, on the 4th of February, with the usual formalities.

On His Majesty's arrival at the House of Peers, he was conducted to the throne, with the usual ceremonies,

and in a firm and distinct voice delivered the following most gracious Speech:—

"My Lords and Gentlemen,

"It is with great satisfaction that I

again meet the great council of the nation assembled in parliament. I am ever anxious to avail myself of your advice and assistance; and I rejoice that the present state of public affairs, both at home and abroad, is such as to permit you to proceed without delay or interruption to the calm examination of those measures which will be submitted to your consideration.

"I continue to receive from my allies, and generally from all foreign powers, assurances of their unaltered desire to cultivate with me those friendly relations which it is equally my wish to maintain with them; and the intimate union which happily subsists between this country and France is a pledge to Europe for the continuance of the general peace.

"Desirous on all occasions to use my friendly endeavours to remove causes of disagreement between other powers, I have offered my mediation in order to compose the difference which has arisen between France and the United States. This offer has been accepted by the King of the French; the answer of the President of the United States has not yet been received; but I entertain a confident hope that a misunderstanding between two nations so enlightened and high-minded, will be settled in a manner satisfactory to the feelings and consistent with the honour of both.

"I have still to lament the continuance of the civil contest in the northern provinces of Spain. The measures which I have taken, and the engagement into which I have entered, sufficiently prove my deep anxiety for its termination; and the prudent and vigorous conduct of the present government of Spain inspires me with the hope that the authority of the Queen will soon be established in every part of her dominions; and that the Spanish nation, so long connected by friendship with Great Britain, will again enjoy the blessings of internal tranquillity and union.

"I have given directions that there be laid before you the treaty which I have concluded with the queen of Spain for the suppression of the slave-trade.

"*Gentlemen of the House of Commons,*

"I have directed the estimates of the year to be prepared and laid before you without delay. They have been framed with the strictest regard to well-considered economy.

"The necessity of maintaining the maritime strength of the country, and of giving a adequate protection to the extended commerce of my subjects, has

occasioned some increase in the estimates for the naval branch of the public service.

"The state of the commerce and manufactures of the United Kingdom is highly satisfactory. I lament that any class of my subjects should still suffer distress; and the difficulties which continue to be felt in important branches of agriculture may deserve your inquiry, with the view of ascertaining whether there are any measures which Parliament can advantageously adopt for the alleviation of this pressure.

"*My Lords and Gentlemen,*

"I have not yet received the further report of the commission appointed to consider the state of the several dioceses of England and Wales; but I have reason to believe that their recommendations, upon most of the important subjects submitted to them, are nearly prepared. They shall be laid before you without delay, and you will direct your early attention to the ecclesiastical establishment, with the intention of rendering it more efficient for the holy purposes for which it has been instituted.

"Another subject which will naturally occupy you is, the state of the tithe in England and Wales; and a measure will be submitted to you, having for its end the rendering this mode of providing for the Clergy more fixed and certain, and calculated to relieve it from that fluctuation, and from those objections, to which it has hitherto been subject.

"The principles of toleration by which I have been invariably guided, must render me desirous of removing any cause of offence or trouble to the consciences of any portion of my subjects; and I am therefore anxious that you should consider whether measures may not be framed which, whilst they remedy any grievances which affect those who dissent from the doctrine or discipline of the Established Church, will also be of general advantage to the whole body of the community.

"The speedy and satisfactory administration of justice is the first and most sacred duty of a Sovereign, and I earnestly recommend you to consider whether better provisions may not be made for this great purpose in some of the departments of the law, and more particularly in the Court of Chancery.

"I trust that you will be able to effect a just settlement of the question of tithe in Ireland, upon such principles as will tend at length to establish harmony and peace in the country.

"You are already in possession of the

Report of the commission appointed to inquire into the state of the municipal corporations in Ireland, and I entertain the hope that it will be in your power to apply to any defects and evils which may have been shown to exist in those institutions a remedy founded upon the same principles as those of the acts which have been already passed for England and Scotland.

"A further Report of the commission of inquiry into the condition of the poorer classes of my subjects in Ireland will speedily be laid before you. You will approach this subject with the caution due to its importance and difficulty,

and the experience of the salutary effect produced by the Act for the Amendment of the Laws relating to the Poor in England and Wales may in many respects assist your deliberations.

"I rely upon your prudence and wisdom, and upon your determination to maintain, as well as to amend the laws and institutions of the country; and I commit these questions of domestic policy, to which I have deemed it my duty to direct your attention, into your hands, persuaded that you will so treat them as to increase the happiness and prosperity, by promoting the religion and morality, of my people."

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. C. E. KENNAWAY.**—A beautiful silver vase, tea-urn, and a very elegant silver inkstand, of above the value of 100 guineas, was presented to the Rev. C. E. Kennaway, Vicar of Campden, by the inhabitants of that place, as a proof of their affection and esteem for their much-respected pastor, "and to commemorate the pecuniary aid and assistance afforded by him in the recent new pewing of the parish church."

**REV. G. A. BROWNE.**—The Rev. G. A. Browne, late Vicar of Chesterton, upon taking leave of his parishioners, was presented by them with a handsome silver tea-kettle and lamp, in testimony of their approbation of his services.

**REV. WILLIAM HARRISON.**—On New Year's day last, the ladies of Fareham presented the Rev. William Harrison, Vicar of the parish, with a rich silk gown, cassock, and scarf, as a mark of their esteem and regard.

**REV. A. BASSETT.**—The Rev. A. Bassett, on his relinquishing the curacy of Erlestoke, after a zealous and faithful discharge of his duties for a period of more than twenty years, has been presented with a handsome piece of plate.

**REV. J. A. COTTON.**—A splendid service of plate, weighing upwards of 400 ounces, procured by the contributions of 452 of the parishioners, has been presented to the Rev. J. A. Cotton, Vicar of Ellesmere, who has for nearly half a century zealously discharged the duties of a christian minister in that parish.

**CHARITIES IN GLOUCESTERSHIRE.**—The annual income of the charity estates in Gloucestershire is 19,457*l.*; of this sum 4510*l.* is applied for education in endowed schools, and 874*l.* for other purposes connected with education.

**OXFORD PETITION.**—The following is a copy of the Oxford Petition, signed by 73 resident Fellows and Tutors, headed by Dr. Routh, President of Magdalen College, the Archdeacon of Oxford, and the Regius Professor of Hebrew:—

"We, the undersigned, beg to approach your Majesty with every sentiment of loyal and devoted affection, and to acknowledge with thankfulness the benefits which we have derived from the appointments made by your Majesty's predecessors to the important office of your Majesty's Regius Professor of Divinity in this University.

"We would anxiously disclaim all wish to interfere with the exercise of this prerogative, which has been of so great benefit to our ancestors, and recently to ourselves.

"We would, however, humbly submit that those who, as has been reported to us, have recommended to your Majesty Dr. Hampden, Principal of St. Mary Hall, for this important office, cannot be sufficiently acquainted with the theological character of the individual whom they have recommended.

"We regret to say, that from the statements of his opinions put forth in his published works, we should apprehend the most disastrous consequences to the soundness of the faith of those whom he would have to educate for the sacred ministry of the Church, and to the Church itself. We beg also to submit to your Majesty, that it is very essential to the discharge of the duties of the Regius Professor of Divinity, that he should possess the full confidence of the several persons engaged or interested in the education of young men in this place; which confidence we, unhappily, cannot repose in Dr. Hampden.

"We would humbly implore your Majesty to be pleased graciously to listen to such representations as may be laid before you by the heads of our Church, some of whom have themselves discharged the office of Regius Professor of Divinity.

"We shall rely most confidently upon your Majesty's known attachment to the Church, and to the interests of religion, that your Majesty will appoint a fit person for this weighty office; and we shall wait cheerfully your Majesty's decision in a matter which so deeply concerns the spiritual and eternal interests of so many of your Majesty's subjects."

Notwithstanding the above, the appointment of Dr. Hampden has been confirmed; since which a very numerous meeting of the Doctors, Professors and Tutors, have unanimously resolved to petition the Vice-Chancellor, to convene a meeting of the Heads of Houses, for the purpose of laying some measure before the Convocation, to the condemnation of the false principles of Dr. Hampden, and also to request the Archbishops and Bishops to accept testimonials from the Lady Margaret's Professor only.

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**SINECURE PREBENDS.**—A circular has been addressed to the members of the Church Commission, by their secretary, announcing that the sinecure prebend of Welton Rival, Lincoln; the sinecure prebend of Waltham, Chichester; and the sinecure rectory of Ashbury, in the diocese of Salisbury,—all of which have recently become vacant,—are placed at the disposal of the commissioners, by the several Prelates in whom the presentations to them are vested.

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"The Bishop of Norwich is a singular instance of a Protestant Bishop married to a Roman Catholic lady; and the lady constantly enjoys the privilege of having her confessor resident in the Bishop's house."—If this be true, it is a kind of liberality we do not understand.

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**ARCHBISHOP WHATELY.**—The signatures to the protest against Archbishop Whately's plan for settling the church now amount to 400, including beneficed clergymen from every diocese in Ireland.

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**CHURCH OF ENGLAND CHAPEL AT ATHENS.**—Contributions are now being solicited for the erection of a Chapel, with a view to procure for the English visitors and settlers a regular supply of the services of our Church.

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**THE BISHOPRIC OF BRISTOL.**—There is a rumour that Bristol will be deprived of its see. It was contemplated in the last Session of Parliament to unite the see of Llandaff to that of Bristol; now it is rumoured that Bristol is to have no see, and that it is to be divided between the dioceses of Gloucester and Bath and Wells.

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**WORCESTER MUSIC MEETING.**—It is fully determined that the Festival shall commence on Tuesday, the 27th of September, and we understand some novel features will be introduced, which it is hoped will much increase the attraction.



## ORDINATIONS.—1836.

CONSECRATION AT LAMBETH PALACE.—The ceremony of consecration of Archdeacon Broughton to be Bishop of Australia, and of Rev. Dr. Mountain to be Bishop of Montreal, was performed on Sunday, February 21, by the Archbishop of Canterbury, at Lambeth Palace. The Bishops of London, Winchester, and Gloucester were present; and Rev. Mr. Molesworth preached a sermon on the occasion.

*By the Lord Bishop of Rochester, Feb. 7.*

## DEACONS.

Name.	Degree.	College.	University.
Barnes, Joseph Watkins . . . . .	M.A.	Trinity	Cambridge
Bromley, John William . . . . .	( <i>let. dim.</i> )	B.A. Caius	Cambridge
Gibbs, Michael . . . . .	B.A.	Caius	Cambridge
Heath, John Moore . . . . .	M.A.	Trinity	Cambridge
Holden, William . . . . .	( <i>let. dim.</i> )	B.A. Worcester	Oxford
Hutchinson, John Robinson . . . . .	B.A.	Magdalen	Cambridge
Morris, George Salthorpe . . . . .	B.A.	St. John's	Cambridge
Nind, William . . . . .	M.A.	St. Peter's	Cambridge
Pitts, John . . . . .	( <i>let. dim.</i> )	B.A. St. Peter's	Cambridge
Pratt, John Henry . . . . .	B.A.	Caius	Cambridge
Thompson, Henry . . . . .	M.A.	St. John's	Cambridge
Welldon, James Ind . . . . .	B.A.	St. John's	Cambridge

## PRIESTS.

Barkley, John Charles . . . . .	B.A.	Emmanuel	Cambridge
Gillson, Edward . . . . .	B.A.	Trinity Hall	Cambridge
Robinson, Henry . . . . .	B.A.	Trinity Hall	Cambridge
Simpson, James Dalziel . . . . .	M.A.	Sidney Sussex	Cambridge

*By the Lord Bishop of Carlisle.*

## DEACONS.

Aldersey, John . . . . .	B.A.	Queen's	Oxford
Irving, Joseph . . . . .	B.A.	Trinity	Dublin
Mandell, Rayson . . . . .	M.A.	Catherine Hall	Cambridge
Mulcaster, John Scott . . . . .	B.A.	Trinity	Dublin
Thwaytes, J. . . . .			St. Bees
Yarker, W. . . . .	B.A.	Caius	Cambridge

## PRIEST.

Maughan, Simpson Brown . . . . .	Clare Hall	Cambridge
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*By the Lord Bishop of Chester.*

## DEACONS.

Bibby, Thomas . . . . .	B.A.	St. John's	Cambridge
Bindloss, E. . . . .	B.A.	Magdalen	Cambridge
Budgen, John . . . . .	B.A.	Trinity	Oxford
Forshaw, Thurston . . . . .			St. Bees
Hall, Carter . . . . .	B.A.	Trinity	Dublin
Hamilton, R. . . . .	B.A.	Trinity	Dublin
Harrison, J. . . . .	B.A.	Queen's	Cambridge
Jackson, William . . . . .	B.A.	Trinity	Dublin
James, T. G. . . . .	B.A.	Brasenose	Oxford
Meredith, David . . . . .	( <i>let. dim.</i> )		St. David's
Mercer, W. . . . .	B.A.	Trinity	Cambridge
Stokes, G. . . . .		Queen's	Cambridge
Strickland, Emmanuel . . . . .	( <i>let. dim.</i> )	B.A. Queen's	Cambridge
Thomas, R. Davies . . . . .	B.A.	Catherine Hall	Cambridge
Thompson, J. Dawson . . . . .			St. Bees
Villiers, H. Montagu . . . . .	B.A.	Christ Church	Oxford
Williams, Morris . . . . .	( <i>let. dim.</i> )	B.A. Jesus	Oxford
Williams, Preston John . . . . .	B.A.	Trinity	Dublin

## PRIESTS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>
Barnes, William Lawson . . . . .	B.A.	St. John's	Cambridge
Bennett, John Bidgood . . . . .	B.A.	Magdalen Hall	Oxford
Blair, William Preston . . . . .	B.A.	Trinity	Dublin
Browne, J. T. . . . .	B.A.	Trinity	Dublin
Bryer, T. . . . .	B.A.	St. John's	Cambridge
Bush, Christopher . . . . .	B.A.	Catharine Hall	Cambridge
Crossfield, E. Mason . . . . .	M.A.	Magdalen Hall	Oxford
Cundill, J. J. . . . .	B.A.	St. John's	Cambridge
Davies, N. . . . .	B.A.	Pembroke	Oxford
Dickenson, Thomas Rutherford . . . . .	B.A.	Magdalen	Cambridge
Graves, R. Perceval . . . . .	B.A.	Trinity	Dublin
Hall, G. . . . .	B.A.	Christ's	Cambridge
Hamer, H. jun. . . . .	B.A.	Queen's	Oxford
Hart, Joshua . . . . .	B.A.	Queen's	Cambridge
Haughton, W. . . . .	( <i>let. dim.</i> )		Oxford
Haworth, James . . . . .	B.A.	Christ's	Cambridge
Hill, Thomas Leo. . . . .	M.A.	St. John's	Cambridge
Hodgson, W. . . . .	M.A.	Sidney Sussex	Cambridge
Jackson, G. . . . .			St. Bees
Jameson, William . . . . .	B.A.	Trinity	Dublin
Keeling, W. R. . . . .	B.A.	St. John's	Cambridge
Kingsley, John . . . . .	B.A.	Trinity	Dublin
Kirkman, T. Pennington . . . . .	B.A.	Trinity	Dublin
Knowles, H. . . . .	B.A.	Brazennose	Oxford
Lawson, Basil Randalson . . . . .			St. Bees
Longueville, J. Gibbons . . . . .	B.A.	Wadham	Oxford
Marsden, T. . . . .	B.A.	Corpus Christi	Cambridge
Massie, W. H. . . . .	B.A.	Trinity	Dublin
Menzies, W. . . . .	B.A.	Queen's	Cambridge
Merriman, Nat. J. . . . .	M.A.	Brasenose	Oxford
Readhead, T. Fisher . . . . .	B.A.	Trinity	Dublin
Riky, Walter . . . . .	B.A.	Trinity	Dublin
Sandford, George Benjamin . . . . .	B.A.	Brasenose	Oxford
Simpson, John . . . . .	B.A.	Trinity	Dublin
Stebble, J. Hodgson . . . . .	B.A.	Queen's	Cambridge
Thompson, E. . . . .	B.A.	Trinity	Cambridge
Thompson, W. . . . .	B.A.	Trinity	Dublin

By the Lord Bishop of Worcester.

## DEACONS.

Garden, Francis . . . . .	B.A.	Trinity	Cambridge
Sims, Edward . . . . .	M.A.	Wadham	Oxford
Southouse, George Wrenford . . . . .	B.A.	Oriel	Oxford

## PRIESTS.

Dinely, Francis Plummer Giffard . . . . .	B.A.	Worcester	Oxford
Faussett, Bryan . . . . .	B.A.	Corpus Christi	Oxford
Ifill, John Southwell . . . . .	M.A.	Magdalen Hall	Oxford

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
		£			
Bennett, W. . . . .	Portman Chapel		Middlesex	London	Dr. Spry
Birkbeck, J. . . . .	Denton	32	Durham	Durham	Rev. G. Macfarlane
Browne, H. A. . . . .	Stowe Maries	439	Essex	London	Rev. G. H. Storie
Clerke, C. C. . . . .	Milton		Berks	Sarum	Christ Church, Oxf.
Coles, J. R. . . . .	Shepton Beauchamp	373	Somerset	B. & W.	Messrs. Nash & Clarke

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Corrie, H. . .	Blatherwick	394	Northam.	Peterboro'	S.O'Brien, Esq.
Dennis, E. P. .	Oulton	378	Suffolk	Norwich	Rev. G. Anguish
Dyson, C. . .	Dogmersfield	333	Hants	Winchest.	Lady Mildmay
Farley, T. . .	{ Ducklington cum Hardwick Cha- pelry }	390	Oxford	Oxford	Magdalen College
Fletcher, H. S.	St. Leonard's, Bilston	635	Stafford	Lichfield	Earl of Scarborough
Harrison, T. .	{ Walberswick and Blythburg }	41	Suffolk	Norwich	Sir C. Blois
Harvey, W. M.	Little Mongeham	324	Kent	Canterb.	Abp. of Canterbury
Hepworth, G. .	Griston	199	Norfolk	Norwich	F. Franklyn, Esq.
Herbert, W. .	Rhyd-y-bryw	145	Brecon	St. Dav.	Rev. D. Parry
James, J. . .	Chelmarsh	250	Salop	Hereford	Sir J. Sebright
Maughan, S. B.	Hebburn	1484	Northum.	Durham	Duks of Portland
Moore, H. . .	Penn	226	Stafford	Lichfield	Bp. of Lich. & Cov.
Pemble, — . .	St. Peter's, Sandwich	144	Kent	Canterb.	{ Ld. Chan. & Corp. of Sandwich
Pownall, — . .	Milton Ernest	235	Bedford	Lincoln	C. Turnor, Esq.
Price, J. . . .	Bledffa		Radnor	St. Dav.	
Rice, R. . . .	Eaton Hastings	280	Berks	Salisb.	Rev. J. Hawkins
Smith, R. S. .	West Stafford	303	Dorset	Bristol	J. Floyer, Esq.
Storer, J. . .	Haugham		Lincoln	Lincoln	Lord Chancellor
Walker, G. E. C.	Farley	195	Surrey	Winchest.	Merton College
Williamson, W. L.	Guisborough	72	Yorkshire	York	Abp. of York
Wingfield, — .	Abbey-leix				Lord de Vesper

CLERGYMEN DECEASED.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Blenkarne, J. .	St. Helen's, Bishopsgate	209	Middlesex	London	{ A. Macdougall, Esq. & Dean & Ch. of St. Paul's, alt.
Bohun, J. F. B.	Depden	350	Suffolk	Norwich	Lord Chancellor
Boldero, G. . .	Ixworth	101	Suffolk	Norwich	R.N. Cartwright, Esq.
Cantley, T. . .	Griston	199	Norfolk	Norwich	F. Franklyn, Esq.
Compton, J. C.	Farley	195	Surrey	Winchest.	Merton College
Davie, C. . . .	{ Heanton, Punchardon }	431	Devon	Exeter	J. D. Bassett, Esq.
Dickinson, R. .	Ilfracombe	150	Devon	Exeter	Preb. in Salisb. Cath.
Fisher, C. . .	Oulton	378	Suffolk	Norwich	Rev. G. Anguish
Fletcher, J. . .	Roystone	166	York	York	Abp. of York
Greville, J. . .	Peasemore	950	Berks	Salisb.	A. Houlton, Esq.
Hardinge, J. .	Hopesay	603	Salop	Hereford	Rev. J. Hardinge
Harvey, R. . .	St. Lawrence	262	Kent	Canterb.	Abp. of Canterbury
Herbert, D. . .	Rhyd-y-bryw		Brecon	St. Dav.	
Holcombe, G. .	Prebendary of Westminster				
Holliday, E. .	Bledffa		Radnor	St. Dav.	
Lister, R. . . .	Lytham	131	Lancaster	Chester	T. Clifton, Esq.
Mildmay, W. S. J.	Dogmersfield	333	Hants	Winchest.	Lady Mildmay
Rashley, P. . .	{ Southfleet Barking }	523	Kent	Canterb.	Abp. of Canterbury
Rice, R. . . .	Eaton Hastings	280	Berks	Salisb.	Rev. J. Hawkins
Rowland, W. .	Skethridge		Brecon		
Scurr, T. . . .	Allendaletown	180	Northum.	Pec. of Sa. T. W.	Beaumont, Esq.
Townsend, Ld.	{ Stiffkey and Morston }		Norfolk	Norwich	Marq. Townsend
Whitney, G. . .	Stretford	94	Hereford	Hereford	J. Wall, Esq.
Williams, W. .	Little Mongeham	324	Kent	Canterb.	Abp. of Canterbury
Woodforde, F. .	{ Weston Bamfylde and Hornblotton }	193	Somerset	B. & W.	Rev. J. Goldesbrough
		218	Somerset	B. & W.	J. G. D. Thring, Esq.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Astley, — . . . .	Minor Canon of Norwich.
Cartwright, W. H. . .	Surrogate, within the Diocese of Worcester.
Coates, R. T. . . .	Domestic Chaplain to the Duke of Beaufort.
Craufurd, C. H. . . .	Surrogate, within the Diocese of Worcester.
Crossman, F. . . .	Domestic Chaplain to the Dowager Duchess of Beaufort.
Heathcote, G. . . .	Chaplain to the High Sheriff of Cambridgeshire and Huntingdon.
Hibgame, E. . . .	Domestic Chaplain to Lord Thurlow.
Hope, T. . . . .	Chaplain to the Mayor of Bristol.
Huntley, J. T. . . .	Chaplain to the High Sheriff of Cambridgeshire and Huntingdon.
Jacob, W. B. . . .	Master of Free Grammar School, Calne.
Nihill, D. . . . .	Chaplain to the General Penitentiary, at Millbank.
Robinson, W. R. . .	Curacy of Cliburn, in the County of Westmoreland.
Sims, E. . . . .	Curacy of Dudley.
Southouse, G. W. .	Curacy of Grimley and Hallow.
Wightman, G. . . .	Domestic Chaplain to Earl Ferrers.

## OBITUARY.

<i>Name.</i>	<i>Appointment.</i>
Badcock, A. W. . . .	Scholar of Pembroke College.
Barker, S. L. . . .	Chaplain to the Duke of Cambridge.
Brettell, G. . . . .	Exeter College.
Burlton C. . . . .	Fellow of New College.
Goodman, J. . . . .	At Kibworth, Leicestershire.
Lister, R. . . . .	At Lytham.
Radcliffe, J. . . . .	Curate of Kirkham, Lancashire.
Williams, W. . . . .	Head Master of the Grammar School, Plymouth.

## OXFORD.

## ELECTIONS.

The Rev. R. Dickson Hampden, D.D. and Principal of St. Mary Hall, has been appointed to the Regius Professorship of Divinity, to which is annexed a Canonry of Christ Church, and the Rectory of Evelme, Oxon, in the room of the late Dr. Burton.

Rev. Dr. Bull, Canon of Christ Church, has been nominated by the Proctors of the University, with the consent of Mr. Vice-Chancellor, a Delegate of the Press, in the room of the late Professor of Divinity.

It has been resolved in Convocation, that the name of Sir Robert Taylor, Knt. should be inserted in the catalogue of Benefactors to the University.

Rev. William James Copleston, M.A. Fellow of Oriel College, has been nominated one of the Masters of the Schools for the ensuing year, and took the usual oath of office.

W. Piers Calveley Claughton, B. A. late Scholar of Brasenose College, has been elected Fellow of University College, on the Foundation of William of Durham.

## DEGREES CONFERRED.

## DOCTOR IN CIVIL LAW.

The Rev. George Moberly, late Fellow of Balliol College; Head Master of Winchester School.

## DOCTOR IN DIVINITY.

The Rev. Thomas John Hussey, D.D. of Trinity College, Dublin, was admitted *ad eundem*.

## BACHELOR IN CIVIL LAW, BY COMMUTATION.

Rev. Walter Posthumus Powell, Worcester College.

## MASTERS OF ARTS.

R. Williams, Oriel Coll. grand comp.  
 Rev. John Hodgeson, Queen's Coll.  
 Rev. R. Wood, Fell. of St. John's Coll.  
 Rev. M. W. Mayow, Stud. of Christ Ch.  
 W. B. Baring, Esq. Oriel, grand comp.  
 W. Wrottesley, Fell. of All Souls' Coll.  
 Rev. T. Dand, Taberard of Queen's Coll.  
 A. H. Hall, Balliol Coll.  
 Rev. J. Jackson, Schol. of Pembroke Coll.  
 Rev. G. T. Clare, Fell. of St. John's Coll.

Rev. E. Alston, Fell. of St. John's Coll.  
 Rev. W. R. Coxwell, Exeter Coll.  
 Joseph Duncan Cork, Exeter Coll. grand comp.  
 William Raikes Faber, University Coll.  
 Rev. William Kemble, Lincoln Coll.  
 Arthur G. Sewallis Shirley, Christ Church.  
 Rev. David J. Lewis, Jesus Coll.  
 Rev. M. Atkinson, Fell. of Lincoln Coll.  
 Rev. E. M. Stanley, Worcester Coll.  
 Rev. John H. Clayton, Worcester Coll.  
 Rev. W. E. Jelf, Stud. of Christ Church.  
 T. W. S. Grazebrook, Brasennose Coll.

#### BACHELORS OF ARTS.

Thomas L. Wolley, Magdalen Hall.  
 William W. Mackeson, Queen's Coll.  
 William Dunlop, Balliol Coll.  
 William Ma-kell, University Coll.  
 Scott Frederick Surtees, University Coll.  
 Robert Maynard, Wadham Coll.  
 George Dempster Miller, Wadham Coll.  
 T. E. Morris, Student of Christ Church.  
 E. J. Randolph, Student of Christ Church.  
 A. R. Barnes, Student of Christ Church.  
 W. H. Cotton, Student of Christ Church.  
 E. H. Hansell, Demy of Magdalen Hall.  
 James Farquhar, Jesus Coll.  
 Edward Henry Sawbridge, Balliol Coll.  
 George Hulme, Balliol Coll.  
 George Charles Pearson, Christ Church.  
 Edward Moore, Christ Church.  
 James Bowden, Pembroke Coll.  
 Rev. Charles J. Sterling, St. Mary Hall.  
 William Honeywood, University Coll.  
 Cotsford Burdon, Lincoln Coll.  
 George Home Drummond, Christ Church.  
 Fitz Roy Blachford, Brasennose Coll. grand comp.  
 W. Nich. Ridley Colborne, Christ Church.  
 James Swaine, Wadham Coll.  
 Havilland de Sausmarez, Fell. of Pem. Coll. incorporated from Caius Coll. Cambridge.

#### BRASENNOSE COLLEGE.

A Fellowship is vacant, open to Graduates of this University, being natives of Cheshire, or of Lancashire south of the Ribble, and not exceeding eight years from the day of their matriculation.

Candidates are required to announce themselves to the Principal, and to produce certificates of the locality of their birth, together with testimonials from their respective Colleges or Halls.

#### CHRIST CHURCH.

The following Noblemen have been lately admitted Members of Christ Church:—the Lord Ward, Lord Cremorne, and the Hon. R. S. Carew, eldest son of Lord Carew.

#### CORPUS CHRISTI COLLEGE.

An Election will be held in this College on Friday, the 11th of March, of a Scholar for the county of Kent.

All persons are eligible who are natives of the above county, and who may not have exceeded their nineteenth year on the day of Election.

All Candidates must appear personally before the President on the 5th day of March, at eleven o'clock in the morning, and must produce certificates of the marriage of their parents and of their own baptism; an affidavit of their parents or of some other competent person, stating the day and place of their birth, and a testimonial of previous good conduct from the Tutor of the College or the Head Master of their School.

#### LINCOLN COLLEGE.

An Election will take place to four Scholarships and two Exhibitions, now vacant, on Tuesday, the 15th of March next.

The Scholarships are without limitation. Candidates for the Exhibitions must be natives of the Diocese of Durham; or, for want of such, natives of Northallertonshire or Howdenshire, in the county of York; or of Leicestershire, particularly of the parish of Newbold Verdon; or of the diocese of Oxford; or of the county of Northampton.

All the candidates will be required to deliver in personally to the Sub-Rector, testimonials of good conduct, on or before Friday, the 11th of March.

N. B. Candidates for the Exhibitions must at the same time produce certificates of the place of their birth.

#### MAGDALENE HALL.

A Lusby Scholarship, tenable for three years, is now vacant, open to all Members of the University, of not less than four, nor more than eight Terms standing. Gentlemen who desire to offer themselves as Candidates, are requested to signify their intention to the Vice-Principal, and to present certificates of their standing, and testimonials of their good conduct, signed by the Head of their House, or Tutor.

#### NEW COLLEGE.

Mr. Henry William Cripps, Scholar of New College, has been admitted an Actual Fellow of that Society.

Mr. Robt. Baker has been admitted Scholar of the same Society.

#### PEMBROKE.

Mr. Havilland De Sausmarez, B. A. of Gonville and Caius College, Cambridge, has been elected a Fellow of Pembroke

College, on the foundation of King Charles I. in this University, on the nomination of the Dean and Jurats of the Island of Guernsey.

On the same nomination, Mr. George de Cateret Guille was elected a Scholar of Pembroke College, on the foundation of Bishop Morley.

#### UNIVERSITY COLLEGE.

Two Scholarships in this College, open to persons born in any part of England; and one, confined to natives of the county

of Kent, will be filled up on Friday, the 11th of March.

Candidates, who must not have exceeded the eighth Term from their Matriculation, are required to present, in person, to the Master, the usual testimonials of good conduct from their respective colleges, together with certificates of the place of their birth, on or before Monday, the 7th of March.

#### WADHAM.

Mr. George Mallin Messiter has been admitted Scholar of Wadham College.

### CAMBRIDGE.

#### ELECTIONS.

On Wednesday, February 3, the Heads of Houses proceeded to "nominate and prick" two of the candidates for the office of Public Orator, vacant by the resignation of the Rev. R. Tatham, B.D. of St. John's College. The successful candidates with the Heads, were, the Rev. J. F. Isaacson, B.D. Tutor of St. John's and King's; and the Rev. C. Wordsworth, M.A. Fellow of Trinity. These two gentlemen were proposed to the Senate, and after a whole day's polling, the numbers were—

For Mr. Wordsworth . . . 265

For Mr. Isaacson . . . . . 168

On Tuesday, February 2, the Rev. James Challis, M.A. rector of Papworth Everard, and formerly Fellow of Trinity College, was elected Plumian Professor, in the room of Professor Airy, appointed Astronomer Royal, at Greenwich.

#### GRACES.

The following Grace has passed the Senate:—

To appoint the Vice-Chancellor, the Master of Jesus, Professor Miller, Mr. Thorp, Mr. Smith, Mr. Peacock, Mr. Whewell, Mr. Willis, Mr. Lodge, Mr. Ash, Mr. Fennell, Mr. Corrie, Mr. Hodgson, Mr. Hymers, Mr. Crauford, Mr. Hildyard, of Trinity Hall, Mr. Heaviside, a Syndicate for the purpose of collecting the Subscriptions already announced for the new Library.

Also to affix the seal to the assent of the University to the Manchester and Cheshire Junction Railway passing through the Hulse estate.

To grant to the late Vice-Chancellor from the Common Chest the balance, (viz. 164*l.* 18*s.* 4*d.*) due to him from the Botanic Garden account, for the year ending at Michaelmas, 1835.

To authorize the late Vice-Chancellor to employ a part, (viz. 5000*l.*) of the balance due to the Fitzwilliam Fund in the purchase of Exchequer Bills.

To appoint Sir William Follett one of the University Counsel in the room of Lord Langdale, now Master of the Rolls.

To allow Mr. Crool, (Hebrew Teacher) 30*l.* out of the University Chest in addition to his annual salary.

#### PRIZE SUBJECTS.

The Cambridge Norrisian Prize Essay for last year has been adjudged to Edward Harold Browne, Esq. M.A. of Emmanuel College, in that University. Subject—*"The Person, Character, and Actions of Jesus Christ afford a satisfactory fulfilment of all the Prophecies in the Old Testament which relate to the Messiah."*

#### DEGREES CONFERRED.

##### DOCTOR IN DIVINITY.

Archdeacon Broughton, Pembroke Coll. by royal mandate.

##### HONORARY MASTERS OF ARTS.

Lord Charles Amelius Hervey, Trinity Coll. fifth son of the Marquis of Bristol.

The Hon. Thomas Robert Keppel, Downing Coll. fifth son of the earl of Albemarle.

The Hon. Philip Yorke Savile, Trinity Coll. third son of the earl of Mexborough.

##### MASTERS OF ARTS.

John Benson Skipper, Emmanuel Coll.  
William A Dawson, Christ's Coll.

##### KING'S COLLEGE.

Charles Allix Wilkinson, scholar of King's College, has been elected a Fellow of that Society.



Rev. Henry Cotterill, of St. John's Coll.  
by royal mandate.

LICENTIATES IN PHYSIC.

Henry Jefferson, Pembroke Coll.  
Alexander Roselle Brown, Trinity Coll.  
Charles J. Johnstone, Caius Coll.  
George Pardoe, Caius Coll.  
George E. Paget, Fellow of Caius Coll.  
John Barr, Emmanuel Coll.  
T. Forbes Reynolds, Sidney Coll.

BACHELORS IN CIVIL LAW.

Agustus Langdon, Trinity Coll.  
Rev. Henry Heathcote, Trinity Coll.

BACHELORS OF ARTS.

William Harvey Herring, Trinity Coll.  
Robert Lambton Surtees, Trinity Coll.  
Edw. Jones Walmsley, St. John's Coll.

MARRIAGES.

At St. Pancras, London, the Rev. Sir William Dunbar, Bart. of Magdalen Hall, to Anne, eldest daughter of Mr. G. Stephen, of Camden Town.

At Streatley, the Rev. John Edward Wetherall, M. A. of Lincoln College, and of Armitage, Staffordshire, to Elizabeth, daughter of the late William Church, Esq. of Abingdon.

At East Woodhay, the Rev. John Tobin, B. A. of Christ Church, Minister of Liscard Church, only son of Sir John Tobin, of Oakhill, to Emily, daughter of E. Arnaud, Esq. Collector of His Majesty's Customs at Liverpool.

The Rev. Francis R. Phillips, B. A. of Trinity College, to Mary Easton, eldest daughter of the Rev. John Lukin, Rector of Narsling, Hants.

At St. Giles's-in-the-Fields, by the Rev. J. H. Gurney, M. A. the Rev. George Lea, M. A. late of Wadham College, and of Wolverley, in the county of Worcester, to Sophia, youngest daughter of the Hon. Mr. Baron Gurney.

At East Woodhay, the Rev. J. Deans Dundas, son of Captain Dundas, M. P. grandson of the late Lord Amesbury, to Olivia, daughter of Colonel Burslem, C. B.

Rev. John Bathurst Schomberg, Chaplain in Ordinary to the King, and Rector of Belton, in the county of Suffolk, to Margaret Mary, youngest daughter of Robert Ashworth, Esq. of Bryanston-square.

Rev. A. S. B. Smith, of Whitchurch, to Emily Theodora, daughter of the late B. Brownrigge, Esq. of Regent's Park, London.

Rev. J. S. Gale, of Hurstborne Tarrant, to Anne, only daughter of G. Rendall, Esq. of Oxenwood, Berks.

Frederick Edward Tuson, St. John's Coll.  
Thomas Chapman, St. Peter's Coll.  
Frederick Halhed, St. Peter's Coll.  
John William Chaloner, Magdalene Coll.  
William L. A. Parker, Magdalene Coll.  
William F. Smithe, Magdalene Coll.  
Michael Hutton, Catharine Hall.  
John Blaett, Queen's Coll.  
Thomas Sedger, Queen's Coll.  
Edward Walker Footitt, Emmanuel Coll.  
Arthur Fullerton, Emmanuel Coll.  
John P. Greenly, Trinity Coll. Dublin, Incorporated from St. Peter's Coll.  
H. T. Morshhead, St. Peter's Coll.

PHILOSOPHICAL SOCIETY.

Meetings of the Cambridge Philosophical Society for the present term, March 7, and March 21.

Rev. William Henry Dearsley, B. A. Evening Lecturer of St. Nicholas Abbott's, Bromley, to Mary Anne, eldest daughter of Charles Hulbert, Esq. of Providence Grove, Hadnal, Shropshire.

Rev. Arthur Pearson, Rector of Springfield, Essex, to Sophia, daughter of the late J. F. Gepp, Esq.

Rev. Horace Townsend, jun. to Jane, daughter of Justin M'Carthy, Esq. of Carrignavat.

Rev. George Washington Phillips, Vicar of Wendy, Cambridgeshire, to Charlotte Elizabeth, relict of John Jones, Esq. of Portland-place, London.

At Barton-upon-Humber, the Rev. William Brett, M. A. late Fellow of Corpus Christi College, Oxford, to Mary, daughter of the late Mr. Brown, solicitor, of the former place.

At Bradninch, Devon, S. Jordan Lott, Esq. of Downing College, son of the late Harry Lott, Esq. of Tracey House, M. P. for Honiton, to Louisa, widow of the Hon. Levison G. K. Murray.

On the 10th ult., at Streatham Church, the Rev. E. Chauncey Ellis, M. A. of Trinity College, to Alice, daughter of the late Joseph Eade, Esq. of Hitchin, Herts.

Rev. John Brownrigge Collisson, to Sarah, eldest daughter of the late Francis Lucius Austen, Esq. of Kippington, Kent.

At Chipping-Norton, the Rev. D. L. Lewes, to Miss Turberville.

Rev. J. Richard Bogue, of Christ's College, Cambridge, to Mary Isabella, youngest daughter of the Venerable Archdeacon Froude.

The Rev. John Osborne, late of University College, and eldest son of John Osborne, Esq. of Woodlands, Surrey, to Emily Jane, eldest daughter of the late

Rev. John Bond, of Treston Rectory, Suffolk.

At Durham, the Hon. and Rev. Robert Liddell, M.A. Fellow of All Souls' College, Vicar of Gilesgate, youngest son of Lord Ravensworth, to Emily Caroline Charlotte, eldest daughter of the Hon. and Rev. Gerald Valerian Wellesley, D. D. Rector of Bishopswearmouth and Prebendary of Durham, and niece of the Duke of Wellington. The ceremony was performed by the Hon. and Rev. Gerald Wellesley, son of Lord Cowley. The bride was given away by her father; the bride-maids were Miss Jenkinson, the Misses Liddell, and Misses Mary and Cecil Wellesley.

Rev. Edward Feilde, Perpetual Curate of Rock and Rennington, Northumberland, to Mary Anne, daughter of Charles Bosanquet, Esq. of Rock.

Rev. John Hughes M. A. Rector of Coddington, in the county of Hereford, and Vicar of Wombourne, in the county of Stafford, to Barbara, only daughter of the late Lieutenant-Colonel John Godfrey, of Kerry, Ireland, and niece of the late Marchioness Dowager of Donegall.

At St. Luke's Chapel, Norwich, by the Rev. George Saudby, the Rev. Charles Wordsworth, M. A. Student of Christ Church, and second Master of Winchester College, to Charlotte, eldest daughter of the Rev. George Day, late of Caraham, Norfolk, and formerly of Merton College.

At Congerstone, Derbyshire, the Rev. N. P. Small, late of St. Mary Hall, and now of Market Bosworth, Leicestershire, to Bridget, daughter of the Rev. John Roby, Chaplain to Earl Howe.

At Kirk Ireton, Derbyshire, by the Rev. W. Hutchins, M.A. the Rev. W. R. Melville, B.A. of St. Peter's College, to Susan, only daughter of James Northgate James, Esq. of Ireton Wood.

Rev. John Bishop, of Upper Holloway, to Frances, widow of R. Arnold, Esq.

Rev. John Langdon, B.A. of St. John's College, Cambridge, to Elizabeth, relict of Captain Cooke, of Slape House, Netherbury, Dorset.

At Kirby Stephen, Westmoreland, the Rev. G. M. Drummond, of St. Mark's Chapel, Portobello, to Georgiana, daughter of J. Brougham, Esq. of Stobars.

On the 13th ult., at Weston, Herefordshire, the Rev. Robert Forsayth, of Whitchurch, Hants, eldest son of Thomas Forsayth, Esq. of Clifton, to Frances Jane, youngest daughter of the late Thomas Baynton, Esq. of Clifton.

#### BIRTHS.

On January 28, at Christ's College lodge, Mrs. Graham, of a daughter.

On the 29th January, at Chirton Vicarage, the lady of the Rev. G. P. Cleather, of a daughter.

On the 31st January, at Vicar's Hill, near Lymington, the lady of the Rev. Charles Shrubbs, of a daughter.

On the 1st ult. the lady of the Rev. William John Coosse, of Exmouth, of a son.

On the 3d ult., at Segrave House, Cheltenham, the lady of the Rev. H. W. Gleed Armstrong, of a daughter.

On the 4th February, at Telford Rectory, the lady of the Rev. S. B. Ward, of a son.

On the 7th ult., at Hitcham Rectory, Bucks, the lady of the Rev. A. J. Nash, of a daughter.

On the 15th ult., at Dinton, the lady of the Rev. Jas. Linton, of a daughter.

At Salisbury, on the 16th ult., at the residence of the Rev. John Bowle, the lady of the Rev. Francis Evans, of a son and heir.

On the 18th ult., at Bromham Rectory, the lady of the Rev. S. W. Barnett, of a son.

At the Vicarage, Hinxton, the lady of the Rev. J. Graham, of a son, still-born.

The lady of George Pawson, Esq. of Emmanuel College, of a daughter.

At Bromsgrove, the lady of the Rev. G. A. Jacob, M. A. of Worcester College, of a daughter.

At Oare, near Hastings, the wife of the Rev. J. Parkin, of a son.

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#### NOTICES TO CORRESPONDENTS.

The request of a "Constant Reader" shall not be forgotten.

We are obliged for the particulars of the Holbeach Organ.

"Swift" will think us slow: but the many articles of great interest before us, must be our apology for delay.